البدور البازغه

Al-Budur Al-Bazighah

The Rising Moons

Shah Waliyullah

AL-BUDUR-AL-BAZIGHAH

By

SHAH WALIYULLAH

NATIONAL HIJRA COUNCIL
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English Translation
by

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N.A. Baloch
Adviser,
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PREFACE

Ahmad b. Ābd-ur-Rahīm popularly known as Walīyullāh (1702-1763 AD) was born in the outskirts of Delhi at a time when the Mughal empire was showing signs of decline. He wrote a number of books on various subjects, which testify to his scholarship and deep thinking. All these books, except the present one – Al-Budūr Al-Bāzighāh – have been rendered into different languages. The present translator has undertaken the job in a humble way of rendering Al-Budūr Al-Bāzighāh into English, and to do his best to make it understandable. The translation of a work of this nature, however, cannot be claimed to be completely free from mistakes. It may, however, pave the way for further efforts at improvement.

In this work, Shah Walīyullāh has discussed many philosophical points. He does not take philosophy as probing into the subtleties of speculation in which philosophers are interested, or knowing the reality of the disclosures made by the mystics in an intuitive state of mind. Philosophy to him is a science that guides man in his living and towards attaining knowledge of sciences to be acquired by him. He does not consider it to mean creating a theoretical picture in the mind, nor does he consider it creating remote possibilities and subtleties which are of no avail. He thinks it to be something which satisfies and convinces the mind. Besides, it may not be a reserve merely of the select few. The late Maulānā 'Ubaidullāh Sindhi used to recommend this book to those who are interested in understanding philosophy.

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CONTENTS

Pages

THIRD MAQĀLA

GLORIFICATION-CUM-BLESSING

All praise belongs to God Who created man when he was nothing to be mentioned. He inspired him with the knowledge of means of livelihood and fixed for him a proportion from them. He made him aware of the means to achieve His nearness. Verily God has power over everything. He singled out man from amongst the animals by equipping him with these sciences and put him higher than most of his creatures. He then told human beings, through the Prophets, what capabilities man possesses which have made part of his nature in due proportions.

I bear witness that there is no god but Allah Who is alone, without any partner. I bear witness that, Muhammad is His servant and messenger whom He has sent as a giver of good news and as a warner. May God send on him, on his family and on his companions countless blessings and benedictions.

After that, this weak servant called Waliyullāh b. 'Abd-ur-Rahim' may God deal with them both with abundant kindness, says that, these are the Divine instructions which have been poured from the providence of God (al-Rahmān) upon the heart and then upon the tongue and finally upon the fingers. In the present age they must have a link with logic and convincing arguments. I have named them "Al-Budūr-ul-Bāzighah" (Shining Full-moons) and have classed them under an introduction and three Maqālāt (Discourses) : I pray to God the most high to profit His servants by them. God is enough for me as He is the best protector. There is no might and power but in God, the Most High, the Great.

INTRODUCTION

Most of the rationalists have failed to give an explanation of some of philosophical problems which are related to the purpose of this book of ours. However, it is not necessary that our predecessors who have gone deep while investigating the realities were right in whatever verdict they gave nor it is necessary to accept that they have reached the utmost limit in their investigation about every problem. The fact is that some of the problems were approached by them from the wrong end, about some of them they inquired into rather briefly, and in some cases certainly their findings were absolutely correct.

ORIGINAL TEXT

REALITY OF BEING

It is not as faulty imagination would have us believe, that the Ultimate Being (Wujūd) is one of the individuals of Being which comprises the individuals just as the universal comprises each of its particulars. Nay, it is not so. This is a more universal and comprehensive concept; its universality and comprehensiveness transcend every other concept. Ultimate Being has encompassed the individual Being from above and from below, shrouding it from every side and eliminating the possibility of its from there.. The reason is that the Being becomes an independent concept when the realities which are the sources of many different effects by which it became separate from pure not-being are viewed summarily, but its reality has not become separate or distinguishable from other realities. The concept of the Being can thus arise only from the change of realities, when viewed from one angle or another while all the realities have recourse to one reality which constitutes their sumtotal. When the eyes of realities are sunk deep into the Ultimate Being, what then is the condition of the Being which, as a result of the changes, has not sunk deep into the Ultimate Being? The fact is, that the Ultimate Being stands in no need of such a Being for the termination of the possible chain before it, if anything were to emanate from it and then another emanation were to take place from the preceding one, the last emanation would become a link between it and the Ultimate Being. It, therefore, stands in need of the first emanation only; it will have no need but of the first emanation even though the first emanation stands in need of the Ultimate Being. Nay, it is not so. The possible nature when it puts on the dress of Being or emanates by itself, whatever it may be, stands for its being in need of the Ultimate Being itself directly and not through any means. Yes, it stands in need of it, according to Ultimate Being's certain state, which does not leave any reality but has wrapped it up.

Is it not a fact that everything is other than what is separate from it by its fixed, particular consequences? And because of that, it is it and is not other than it. Had it not been so, there would have been no argument left with you to say that it is not this and this, and that it may be particularised by these consequences and not by others. In that case, that thing is not over and above the world of compound: it is a multiple and is not a real unity. It is not, therefore, possible, that it may be a great unity and the Ultimate Being and a reality having no reality beyond it. The real unity is a word which does not clash with other words, and a reality which does not conflict with other realities. No predication can be correctly applied to it while it is in that original condition. There is neither 'this is in it', nor 'this is not in it': It is inaccessible to knowledge as the latter is a particularisation and is not an absolute reality free from contradictions. It is not possible to emanate from this real one, some attributes ot which we have just mentioned, except the only one.

The case is not what the imagination is tended to believe, that this (first) emanation is one of the realities. Thus, A is one reality and B is other reality, and this emanation comes in their places particularised by opposing characteristics. Had it been so, there would have been a reality above it combining various realities. As such, it was more worthy to emanate from the great unity and the Ultimate Being. Nay, it is not so. It is an ecceity which includes all the ecceities. It is one due to its absoluteness, and no reality vies with it in its absoluteness. There is no reality but that it has enshrouded it from above and from below. It is, therefore, like the Ultimate reality in ecceity. No ecceity vies with it in excellence. Thus, there lies no ecceity beyond it. Ch, would that I could find a simile to reveal the relation of the first to the second! Well, its example is like that of the heading of an absolute thing in relation to its meaning free from any consideration, name, attachment of knowledge and information about it in any form.

The first ecceity in relation to the Ultimate reality is a word which has emanated by one aspect and by one relation. When the look is diverted from the simple aspect and from that one relation, then what is looked at is not the first emanation like the word 'Min' which has become a letter in relation to its being a connection between the two things. But

when an independent look is given to it and its being a connection, it withdraw from its being a letter and becomes a noun (Ism).

May I inform you of that relation? It is the penetration of look into the Ultimate reality; it is like the heading in respect of its being a heading of what is essentially intended, namely the titled one. The title is linked up with the titled with a conjunction which is not disturbed by the repetition of the look when the conjunction is in that condition. This is the truth about the first emanation that emanated from the Ultimate unity. When the thing is like that, it is necessary to name this emanation, whenever it is in its order, as a manifestation (Tajallī) and a name, as we have understood. You also try to understand this. In this way, the Being descends stage by stage; this arrangement is very difficult to understand, but we can say this much, that the last of the absolute manifestations is the first origin (Mabda') of the whole universe.

The matter is not as the imagination is satisfied with, namely that these seen and demonstrated realities are independent, separate without combining under one unity by which the whole becomes one body (Shakhs), emanating from one origin, having one order which is taken care of just as the order of the growth and nutrition is taken care of in one body of the vegetable. And why is it not possible that it should become one body when it is created from one word which is the seal of the Names? One can get at no meaning except that it may emanate from the one word. Imagining thus is similar to imagining the disorderly celestial movements as not under one order. When knowledge advances to recall the whole, that imagination disappears.

The unity of administration (Tadbīr) is accepted by all thinkers, while they do not actually perceive it. Do they not say, that the sphere, above which there is no other sphere (the Primum Mobile) moves by a daily movement and in consequence, the other spheres below it move by its movements under one spiritual administration permeating all the spheres; and that the conjunctions of the spheres are the causes for the earthly changes? There is no conjunction but that the earthly change and the daily happening go by it. It is the rationalists who have acknowledged the unity of administration that combines all what is seen and demonst-

rated. As regards the followers of the Sharī'at, their religion is crystal clear on it. According to them, the course of realities moves under the will, the decree and the unity of administration as the young ones move up to their mothers.

In short, we call this name as Raḥmān; after this none else is to be called Raḥmān. How can I explain to you the sciences of the name of Raḥmān and how has it wrapped up all the actualities and included all the realities, clearly brought out from the pure non-existence and pure nothingness to existence, establishment and settlement by which every reality is distinguished by its characteristics and consequences, and subsequently every reality is given a particular name? The relationship of the reality of the name Raḥmān to every specific and individual reality is also the same. What flows from it by necessity is a universal aspect, equally applicable to all. The established reality is Raḥmān or one of His states or one of His relations. For example when certain peculiarities demand that a man be particularised, also is demanded the particularisation of a state included in Raḥman or a relation He has wrapped up in His oneness and folded in His simpleness; it is only after establishing him in this way that he is named 'man'.

There is no plurality in Raḥmān prior to His being judged by any emanation, but it is His coming into actuality and establishment. Thus, when peculiarities demand from themselves a species or an individual, no delay is made in its creation, establishment and turning it into actuality by Raḥmān and no stinginess is shown by Him. Will He be stingy Who is over-filled, when a universal flow takes place from Him without a break? The universe is but a portion of that infinite over-flow. When He is judged after the emanation of this reality, then will it be said that He includes it (the universe) and combines the whole of it.

May I inform you of the peculiarities of all the existing things which essentially require three kinds of faculties and those which bear them? One is the natural faculty spread out in the members of their bodies. The second is the perceptive faculty placed in the bodily faculties which all the existing things bear by occurrence and not by penetration. The third is the divine faculty placed in the divine ecceities; from the divine

ecceities is the Divine decree. When these faculties became separate from each other and the predications suitable to them by natural association and original necessity appeared in them, then the consequences of some got mixed up with those of the others, and the predications of some entered into the predications of the others. From there, the predications inter-mixed and the consequences pressed each other with the result that, the Divine generosity being based on this inter-mixture descended in the forms of the spheres and the elements. Each one of them had a particular predication. This is how their predications and consequences mixed up and resulting in the birth of three kingdoms of nature (animal, vegetable and mineral).

When mystics advance towards the reality divested of matter, they name it the "world of spirits", while we call it as "A'Yān" (world of substances), as it is the first epiphany and the first to come into actuality. The fact is, that they were trained in the inward of Being but had not journeyed into the Name that has spread out, nor on the path leading to the Ultimate reality. They, therefore, did not say what we have said, and had remained contented with the knowledge of the forms known to God and their disappearance in the inward Divine names and attributed the members of all the existing things to those names. "People follow the courses they are in love with" is a well-known idiom.

The sciences of the Illuminists (Ishrāqīyūn, Neoplatonists) are erased out in the mischief wrought by the Peripatetic Philosophers (Mashshā'īyūn). Nothing remains therefrom except the obliterated vestiges which do tell nothing about them! Had I not been engaged in the science which has no connection with this problem at present – and besides, this science cannot be put in good state but by a fresh discourse and through the establishment of conclusive arguments – we would have explained it clearly; but the subject under discussion does not permit this.

How can the necessary judgements about the daily happenings be denied which show that an existing thing does not come into being (Wujūd) till it is surrounded by the causes from above and from below; it is then alone that the surrounded thing is affirmed (Ijāb, comes into being)? When it becomes necessary, then the form of the necessary by that

necessity becomes part of the unified causes forming one complete cause, because that necessary is one of the states and perfections of the form of the necessary. The Being then does not make any delay in responding to its complete necessary cause. The existing thing, therefore, is a daily created one; the necessary by the causes in respect of its being one of the perfections of the causes, is a secret of the daily created thing and an aspect of its Being. Here we, unavoidably, arrive at the conclusion that the grantor of the created forms, whether substantial or accidental is Raḥmān. How can He grant A when it is a particular form not included in it while a form included in it is B, and there is another particular form like it? Nay, it cannot be so. The grantor is he who does not leave a form but has enshrouded it, and all that is included in it, is one of its perfoections.

We also conclude that the cause for a particular portion of the world assuming a particular form when the grantor bears an equal relation is the world's prior capability resulting from the elemental nature upon which it was created in the beginning; besides, the positions it had acquired after its creation and the situation it was placed in against the heavenly conjunctions. In addition to that, Raḥmān necessitated the daily happening under the condition mentioned by us. We name it the Decree (Qadā'). According to His Decree for the daily happenings Raḥmān has many predications; the rationalists are ignorant of, and thus, have lost a portion of the Divine knowledge.

As regards those who follow the Sharī'at, they have devoted themselves, unlike others, exclusively to the acquisition of this knowledge. Reason led the rationalists to acknowledge the existence of the Decree as a whole, while the Sharī'at led its followers to acknowledge the existence of a universal word, the aim of which cannot be comprehended in every decree Raḥmān makes. Every one summarily spoke about the science given by his predecessor in a few words to which the providence of Raḥmān led him according to the course he followed. Don't stop trying to understand the saying of learned till the plain truth becomes absolutely clear to you.

FORMS

It is not possible to find the accidental natures without their being entwined with the substantial natures. The consequences shared by a mass of the existing things are unavoidably tied to the substantial forms on which they (existing things) all agree. Thus, on the basis of deduction made on this principle, we can say, that the most universal of the forms is the bodily form; it is the origin of the effects common in all the bodies, and some of them do not separate from the others. For example, body has some particular shape; it is in some particular space and time and has some particular quantity as well. Besides, there is a form which is the origin of the consequences peculiar to every element. For example, water has a peculiar form. Blow, coldness and dampness are its consequences. Similarly fire has a peculiar form and its consequences are upward movement, heat, dryness and burning. All the four elements and all the heavenly bodies have their own peculiar forms and effects. Besides, there is another form which is the origin of the consequences peculiar to the procreated one from the four elements which are its mainstay. and the meaning of which is the heavinly elements, while its changes are produced by the internal constitution (Mizāj) and its consequences. There is an other form besides, which is the origin of the consequences peculiar to the growing one such as water, food and recreation of some of them from the others and the like. This is the noblest of the species of creation.

Again, there is one other form which is the origin of the consequences peculiar to the animal, such as, sensation, movement, will, fulfilment of the desires of heart, and this is the noblest of the species of the growing ones. There is one more form which is the origin of the consequences peculiar to man, such as, speech, finding of guidance towards the works

of complete progress, doing of the most excellent works and acquiring complete resemblance to the Origin (Mabda'); and it is the noblest of the species of the animal. Besides, there are still some other forms which are peculiar to individuals, named as selves. They are the origins of the consequences peculiar to the persons (Ashkhās) by which Zaid is Zaid, 'Amr is 'Amr. You are you and I am I, just as the human form by which man is man, and just as the animal form by which animal is animal.

The fact is not what the known imagination is satisfied with, namely that the selves are not counted among the forms. I adjure you by God, by what they have defended themselves against the people who are acting in a reckless manner? as they have said, that all the bodies resemble each other as they have a recourse to their nature? They have said that their separation from each other is because of the accidental natures, as if they (accidental natures) are the colours by which the bodies are coated without having a substantial nature, which they call as the accidental nature, and it (accidental nature) inclines towards them (bodies) and represents their functions? By this, they have broken the very principle of their theory. They have defended themselves against them by saying "Is sophism weaker than acknowledging the establishment of the animal as one of the existing realities by inevitable necessity, and then their saying that a thing by which the animal is an animal is simply a collection of the assembled accidents and is given one name without (its) establishment in reality? If that be the case, then why should I not say "Is not this sophism weaker than acknowledging the establishment of Zaid as a reality from the existing realities by inevitable necessity, and then say that the thing by which this person is a person is the assembled representations called by one name without any establishment in the real sense"?

I adjure you by the name of God to see whether the meaning of the substantial form is other than what the thing established in existence actually is. And is the meaning of the accidental form other than what the thing established in existence is while it (accidental form) is a predicate of it and is not the samething itself? Then why should I not say that the thing by which Zaid is Zaid established in existence being exactly the same one, is a substantial form? And the realities manifest in the existence are

the forms, nothing else? The universal form subsists by itself, is capable of receiving every form that happens to it, and likewise every form in relation to the other forms below it.

The fact is not what the popular imagination has accepted it to be, namely that the universal form is entwined with the matter (Hayūlā) which is not the form at all. How could it be like that when the most universal and the most general of the consequences of the bodies is a particular form, a particular time, a particular space and a particular quantity? In the universal form, which is enshrouded by the bodies, are found the particular form, the particular time, the particular space and the particular quantity. When a body accepts a separation or passivity it means, that it has lost a quantity or a position to some other quantity and position, not that it has gone outside the nature of quantity and position and is no longer connected with (any individual of) them. The link (Ittṣāl) which has embraced materiality has not become non-existent by this separation. If it were to become non-existent, then it will become non-existent by the separation which means the disappearance of the reality of link, as then no (individual of the) link may be found at all.

Do not entertain any doubt that there is no disjunction and passivity in the existence to clash with the conjunction which materiality has embraced. If that is not the case, from where comes then the duality in the body, and which may lead one to prove that the matter (Hayūla) is not a form at all? And don't listen to anybody who says that a state representing one of the states of Raḥmān is not a form. Nay, it is not so. But the form is exactly the established reality which is coloured with position and place or, in addition, is coloured with some other colours as well, and it is the particularisations of the position and the place.

The Divine manifestation which proceeds from Raḥmān is the established reality; it is undefiled while the form is an established reality but is defiled. The secret coming down from Raḥmān is well preserved in both the established reality by particularities attached to this secret. Some forms, however, differ from the others in nobility and baseness by natural necessity. Human form is more noble than that of the animal. Animal form is more noble than that of the growing one, while the form

of the growing one is nobler than that of the recreated one. There is no individual but that the form of the recreated one, the form of the growing one, the form of the animal, the form of man and the form of the individual itself are entwined with it. Some of the forms are mixed up with the others. It is, therefore, not possible that each one of the forms may be established independently so as to suggest that it is separate from the others. The deep thinking, however, can uncover the real condition and discriminate every form by its consequences.

I will not be satisfied till both the problems are made clear and their truth is established, as some of the constituents of the matter capable of the form of procreation are mixed up with some others of its kind. The matter turned to Raḥmān according to its capability. The grace flowed from Raḥmān according to its capability and the form of procreation was based on it. It then came out by the constituted creativity having a particular consequence penetrating to its functions. That consequence cannot advance by itself except towards Raḥmān. If the flow of the form from the grace of Raḥmān became necessary under condition as of the collection of the elements and the capability of the matter, as well as other capability it (matter) had acquired during its days, then it turned to Raḥmān abegging. The grace then flowed from Raḥmān under the condition of its matter and that of the divinely granted and acquired capabilities on which was firmly based a form of the growing one – then it came out with the creation of a curtailed life. It had then its particular consequence penetrating all functions inherent in it. The consequence cannot advance by itself but towards Him. If the matter is under the condition of the first and is based on it, and it had acquired during its days some other capability, then it turns with it towards Raḥmān. The animal form flows from Raḥmān under its condition and under the condition of its contents and what it had previously acquired; it then comes out with the creation of complete life. It has then a particular cosequence penetrating all its functions. That consequence cannot advance by itself but towards the complete life. If it is under the condition of the first and under what it had previously acquired, and had acquired some other capability during its days, then it turns with it all to Raḥmān. Then under its condition and based on it a human form flows, it then comes out with a creation bearing resemblance to the

origin (Mabda'), its particular consequence penetrating all its functions and unable to advance by itself but to Raḥmān. If it is under the condition of the first and is based on it, then why should there not be inter-twining? Raḥmān made the flow of every form under the condition of the existence of the other. Had there been no other existence then there would not have been this kind of flow. Why there should not be nobility when every form has annexed to itself the other form, a ready perfection from Raḥmān?

Don't leave your place till you acquire the meaning from which every form has profited after the first one, a ready meaning by which the growing one excels the Procreated (Mutawallad, generated) one. Similarly, for every meaning resulting from the deep thinking there are no earthly and conventional words in our current language. Thus, there is no way to know their meaning without an ocular view. However, meaning can be conveyed by some kind of a simile. Let, therefore, every attentive ear attend to this and then be guided to what the investigation calls for, even though this form of guidance may be incomplete.

Is it not possible for the constituents of a body, when they are collected, thickened and suitably linked with each other, their level becoming straight without any crookedness to make that body to be like a well polished mirror in which lights and colours are reflected? Thickness, straightness of the level and their conjunction, happen to be of different degrees. Some are more thick, more straight, more firmly conjuncted and more complete in polishment than the others. Thus, the first degree is one unity, the second degree is two unities, the third three unities and the fourth four unities. You consider in this way, degrees in the thickness of the substantial constituents, their conjunction and their polishing as well, which are to flow from Raḥmān. This polish and thickness constitute the very meaning intended by the flow of the world of creation after the world of invention. The reason is, that the command descends in the world of invention, while in the world of creation ascends the secret of thickness.

Thus, the Procreated (Mutawallad) means the first degree of these attributes, that is the simple aspect by which they are alluded. From its

properties and the accidents attached to it are to be attributed consequences to the specific form against the elemental constituents, the elemental form is abstracted from the constitutents and flow of the colour and property bearing resemblance to the whole of it (simple aspect) is caused. Ordinary thinkers stopped at these properties while the investigators have alluded to the simple and the obvious meaning, when they found it difficult to furnish a clear meaning for them.

The present meaning about the growing one is the second degree of these attributes in the preceding meaning. The growth (as the plant grows), sustenance of the body, the production of the like and its shaping constitute its properties. There is, however, a limit by which the aspect of the individual, such as – lines, figures, quantity which are common among all the individuals – are to be taken into account. Also the limit of weight, rising up from the beginning of its nature to its complete maturity, is looked after. Then follows the decline which continues up to the disintegration of the structure. There is the duration of time fixed for it and there is a property of every time in it by a general, universal way. The investigators have named it the second degree.

The present meaning of the animal is the third degree. Its properties include outward and inward sensations, the urge to push back the harm and to obtain the gain, decisions of the mind and various states developing in the heart due to the lowliness of its two armies (liver and brain). Investigators have named it the present, the simple meaning. The present meaning of man is the fourth degree. Among its properties are the general consideration, and bearning of resemblance to the Origin, a resemblance suitable to humanity prior to the extraction of the human form. The present meaning of every individual is the fifth degree. Its properties include what is peculiar to every individual. Threfore, contemplate and try to understand.

Have those who know God better taught you that every form is the suspensory of its other knot? The suspensory of the knot of the growing form is the growing one by which the procreated of the elements becomes complete in its body, till it becomes a ruler and administrator in that body. Its function is to collect to itself the scattered parts of the

food and turn them to what suits the body, till it reaches its utmost perfection. When the body becomes too fine, the growing form is cut off, because every form is established only by its connection with its locus and nothing else, and because every connection is a knot which has a suspensory. When the suspensory becomes void, the knot is cut off. And when the knot is cut off, the form unavoidably becomes void.

The suspensory of the knot of the animal form perfects the procreated in its airy spirit (Nasama) through penetration of its faculties in the body. The body is found only as a field for its roaming and a farm for its sustenance. The body, on which animal form relies, is nothing but the wedding seat of its beauty. When the body becomes fine, the form is not cut off, it is cut off when the Nasama becomes fine. The suspensory of the knot of the human form perfects the itness (H wīyah), as it is a simple explanation of the humanity (Imām Insān) in the higher Origins. Man's properties are sprinkled on him as clearly as it outght to be. When the Nasama becomes fine, the form is not cut off, it is cut off when man in his journey reaches humanity.

The suspensoryof the knot of the individual form is the word which has descended from Raḥmān and which remains preserved in every development. It is a unique command which in some relation, is Raḥmān Himself. When a mystic in his journey reaches the pure individual form, then descend on him the sciences from the word which is descending and is well-preserved. He will not understand from where they descended, but nothing is hidden to an individual who has encompassed the developments. Those developments do not end in any of their states till he reaches Raḥmān in his journey towards Him.

The matter is not what the imagination is satisfied with, that the procession of the man and the horse from the animal is the same and the procession of the animal and the tree from the growing one is the same. Nay, it is not so. But Raḥmān intended a rotatory movement in the descent of the names. Then the forms ascended towards Him according to the suspensories of the knots. Had not the corrupt matter in the world of growth been necessary, it would not have necessitated but the tree-form, as if, it was wanting in the capabilities for ascent and had stopped

where it was. The whole growing one will not change into an animal, nor the whole of the animal into a man. The man will not busy himself about God, free from the developments (Nash'āt), until he sees in himself a tree or a palm-tree or a lote-tree and until, for example, he sees in himself an animal, a horse or a bull, he will not lack strength for his journey towards the Ultimate reality which is nearer to every existent than its life-vein.

HUMAN SPECIFIC NATURE

Know that the human specific nature necessarily requires its application to its individuals, for example, they should have the property of speech, laughing etc. It certainly has an existence and a unity by which it is distinguished. Its example is not like that of the individuals and their unities. It also must survive so long any of its individuals survives. But it is also possible that it may survive if you have a way to determine how the temporal, perishables survive in the receptacle of time even after their extinction. Human nature must have a known limit in the quantity (Miqdār), the straightness of stature and exterior shape. According to clear investigation, none of its individuals remains behind in sharing them. In man's view, this form may not look separate from the rest of the forms, but the deep thinking recognises it by its properties and consequences distinguished from the rest. Similarly the Being by which Zaid is Zaid even if this form may not be distinguishable in him. Thus, the Being by which man is man not mixed up with any thing. Likewise, the receptacle of time, even though it has combined the connected forms into a unity according to their worldly development, capable of accepting various changes, distinguishes every form from its fellow-form according to its farthest development which does not accept anything except the grace flowing from its origin.

The origin of one existent is different from the origin of another. If this were not so, they both would have been one and not two. Thus according to the time, the reality of one form is different from the reality of the other form. When your investigation reaches this limit, then why is not the human nature represented before you as unmixed by any predication of an individual and a genus?

I am not satisfied with you till you reach the farthest limit of the principle (Asl) of the (human specific) nature according to the principles

we have set before. Have we not told you that Raḥmān includes every reality, and the grace flows from Him according to the preparatories? The human form as we have said, has flowed form Raḥmān according to the preparedness of the animal form. Its flow from Raḥmān is by a known degree, by a determination made, by an assumption assumed and by a limit set up according to the preparatories which begged for the shower of His generosity. Consequently, there comes a shower in the shape of man. This flow known by its weight and limit is one of the states of Raḥmān, it is one of His aspects included in Him, which before the creation of this nature was not a thing to be mentioned: After the creation, it was a particular name and its particularity was the result of its descent from the Absolute Names into a stage; in our terminology, a Natural Intellect in the terminology of the Philosophers.

Don't covet that the Prophet, the teacher sent by God as a mercy for the people, will mention but only those sciences which are connected with the penetration of this name by way of details and not by way of a summary, remote from the understanding of the people in general. Therefore, do not be impatient.

Who is more unjust than the one who acknowledges that every sphere follows its model (Imām) in its rotatory movement and meaning from which the other meanings descend down to the earth, and then persistently denies that every specific nature follows its model in its known limited weight before one to whom the nature became represented by its consequences and predications? It resulted from short-sightedness, wrong investigation and want of scrutiny. Never doubt in its (Name's) independent representation. And why not? All that is named as a name or an intellect becomes only one state representing one of the states of Raḥmān after their disappearance in the higher stage, as it is a heading which is found according to what the heading suggests. As such, do not desire that the name will ever represent more than that model.

Here I describe to you the penetration of the predication of this Name, its permeation into the human nature and then the penetration of the human nature into the individuals. The Name is the soul, the nature is the Nasama and all individuals constitute one individual. What is understood

by clear investigation is, that the predication of its Name's penetration is similar to its descent all atonce in the form of a particular person when due causes for his creation take place and in the shape of that person when his particular causes take place according to what suits the universal in relation to its particulars and not the whole in relation to its parts. Then there is the perfect, complete penetration of the consequences of the Name in the individuals produced by this creation. What cannot be comprehended from its penetration but by way of deep thinking is like the administration (Tadbīr) which the Name aims at in the individuals all atonce, becoming one individual by that administration. An individual's soundness, his disease and his warmth, his pimples and his fever are the result of that administration.

At times, that Name appears representing a formal representation or a luminary or an intuitional or an essential one, whatever it may be called according to the human capabilities and according to the descents of the Name upon them. Their knowledge cannot go beyond this Name. Aye, only the unique persons among them can go beyond it. The reason is, that the great unity dawns upon them and so do also all the manifestations beyond it by means of the Name which they had found there. Nothihg remains hidden from them.

Sometimes, the penetration of the Name is like that of the particular names which appears when the Divine administration (Tadbīr) which we have named as Truth collides with the universe and is in sound or unsound condition. This Name is like the Name, the detail of which is the upright (Hanafī) religion of the Prophet Abraham. After it, is the Name, the detail of which is the religion of Moses. After it, is the Name, the detail of which is the religion of the Holy Prophet Muḥammad. These are the three sciences which can be comprehended only by those who have known God better. Such persons have named the penetrating aspect as the Divine (Raḥmānī) providence in relation to the species (Nau'), and the administration of Raḥmān according to the accidents happening to the species, and the truth that destroys the falsehood, and the Divine providence and the truth descending from Raḥmān according to every kind of the manifest consequences, the name such as, the sustainer, the shaper, the expander and the restrainer. The simples and com-

pounds of these Names are the faculties (Quwā) of the aspect spread out in the world of command and creation.

What helps you towards the investigation is, that the humanity (Imām Insān) unavoidably includes in its unity all the individuals. It, thus, includes every individual as a man and not as Zaid or 'Amr. Being Zaid and 'Amr are the states happening to them by the causes. It is, however, probable and possible for the humanity to become Zaid or "Amr if the causes were to so require. But there is a limit to by way of possibility and not by way of actuality, its becoming Zaid and 'Amr. Similarly all the states particular to individuals will happen when Zaid appears as Zaid and 'Amr appears as 'Amr. When Zaid and 'Amr come into being, then what was in a state of possibility has descended in the shape of actuality, and the humanity and the descended states have all atonce in the state of actuality after they had come in the form of possibility (what was in possibility before, now because an actuality).

In the like manner, the states happening to all the individuals in respect of their collectiveness are extended from the beginning of the nature (Fiṭrat) to the stage where the affairs make an end. They are happening by the preparatories day after day in this material world and are doing so all atonce in the invisible world. There is a possibility or a probability in front of them (conditions) that turns into action when preparatories make preparation. Man has in front of every calamity which strikes him in place of a person or at the time when all the persons collect, a provision by possibility which turns into actuality.

Have the persons who know God better informed you that all the daily happenings are necessary on two occasions firstly before they were created and secondly after their creation? Similarly happenings, both temporal and eternal, are made necessary to take place until the whole is entered into the secret of Raḥmān which (secret) flows from Him. The affair is not a new one. What is not created is impossible, and what is possible will certainly come into existence, Aye, possible in the sense, that, reason rambles about right and left until truth dawns upon it. In that case, it is an attribute of the thing, because the intellect has encompassed it. Then it (reason) speaks of the possibility of what is not crea-

ted. Truth, however, is not hidden from men of knowledge. This necessary order gushes out from Raḥmān and is included in Him.

Then, all that flows upon the individuals of man either comes down from the model of man (Imām Insān, Humanity) or from some other model; the predications of both embrace each other at an event. The wisdom of Raḥmān demands that these possibilities may actually descend in the shape of sheer, abstract, specified realities in the perceptive and intellectual faculties of the existing thing. When the time of its existence comes and the time of its turning into actuality approaches, then its coming into being and its affirmation from Raḥmān even in an abstract and intellectul world of command is not delayed. By "perceptive faculty of all the existing", we do not mean the extraction of that in which the intellectul existence is found, by it is meant an attribute of its abstraction and transcendence.

From the faculties of all the existing things there is a faculty intermediate between the abstract world and the physical world, the function of which is to turn the predication of the abstract into the material predication and the predication of the material into that of the abstract one. Had this intermediate faculty not been there, the consequences would not have been entwined with the forms by natural entwining, and the form of Zaid represented in the brain would not have been particularised as the form of Zaid, nor would it have been correct to say that a material form itself may emanate from Raḥmān while He is a pure abstraction.

When we have carried the discourse to this point, we find that the science of the peripatetic philosophers (Mashshāīyun) did not come to an end until they proved an intermediate faculty for the spheres which serves the prupose of an intermediary for the flow of the forms from Raḥmān and a medium for the twinning of the universal predication of their (spheres) causes into particular movement. But the truth is, that it is a faculty that has occurred to the whole creation by way of general occurrence. That faculty has the phenomena in which the creation is manifested.

Thus, the complete phenomenon is the imagination (Heart, Khyāl) of the Throne, then the imagination of the spheres and then the imagination of the small man (Insān Saghīr, Microcosm). The consequences and the predications of the existing things appear in every phenomenon according to their superior faculties. The spirits descend upon this (intermediate) faculty. Consequently, the shapes and the colours of it make their appearance, and then descends upon the world of bodies the command ('Amr).

In short man has an existence determined in the world of Divinity, an existence in the world of spirits, an existence in the world of similitudes and an existence in the world of bodies. You try to understand this.

FIRST MAQALA

PREDICATIONS OF HUMANITY

Know that every form of the species of animal is particularised by two kinds of consequences. The first one is the outward, such as, the constitutional nature, I mean, the colour, the shape and the quantity; and like the form, such as man, for example, is straight of stature, is a speaking one and is of a clear exterior skin. The horse is bent in stature, is a neighing one and has a hairy skin. In taking account of the various species, all the outward consequences will be represented before you, by which the individuals of one species are particularised against the individuals of the other species. The second one is the inward consequences, such as, the possession of perception and the finding of guidance towards the ways of livelihood. God has placed in every species a certain amount of perception and a certain amount of finding guidance towards the means of livelihood, specific to each and not found in others. For example, God has inspired the bee according to its nature as to how it may follow the trees suitable to its nature, prepare a hive in which the individuals of its species may collect and supply honey there. In the like manner, He has inspired the sparrow as to how it may follow the female when it becomes lusty, how it may prepare a nest at the time of pregnancy, protect the eggs, pierce them to take out the chickens at the proper time, and provide them grains to eat. When the chickens stir up for movement, the sparrow is inspired how to bring them out from the nest and teach them to par-take the grains; how then it may call them slowly and gently, teach them to run away from the cat, the hunter and the net. It teaches them to know where the water and the grains are available by actually bringing them there. It teaches them and gives them a sincere advice to be on their guard against the enemy. Under the same inspiration, it also teaches them how they may court the company of the individuals

of its species and how to fight for benefit and for the repulsion of the wrong. In this way, all the sciences which are commonly shared by all the individuals of one species against the individuals of the other species are represented before your eyes.

Can there be a greater weakness than to think that the predications which are common among all the individuals of the species do not return to the requirement of the specific form and from there to the requirement of the model of the species (Imām Nau')? You better think over this.

Man, however, is distinguished from other species by complete consequences, such as, capability of evaluating an action, and possessing the attributes of speech, writing and elegance. These consequences, even though countless, return to certain principles which are as follows:

1. Encouragement by consideration of general interests. For example, if an animal becomes angry in repelling wrong or gaining a profit, it does so for one or the other sensible or imaginary purpose, man becomes angry in order to achieve by his anger the establishment of a perfect order in the society. If the animal tires itself so as to achieve its purpose, it does so for a purpose occasioned by the impulsives of hunger, thirst and the lust etc; but man tires himself in order to achieve a purpose behind which there are no impulsives arising from the mixtures of his body. For example, he tires himself in doing an action so as to achieve by it a future, other-worldly object or a remote worldly benefit.

2. *Elegance.* An animal prepares food just to satisfy its hunger and repel the cold, but man, in addition to that, does such acts of beauty and splendour as may cool his eyes and please his self.

3. *Knowledge.* The knowledge of animal is simply an instrument in acquiring benefits for its livelihood only; this knowledge does not come to it except when some need overtakes it. But man knows for certain and thus desires to perfect himself by the knowledge; he does not desire it except for that perfection. These are the three principles

on which are based the consequences of man peculiar to him as against other species.

Know that just as the species of animal are distinguished by the link, hardness and purity – some of them are relatively perfect, some are in the intermediate stage while others are relatively defective – similarly individuals of man are distinguished by these attributes. Some individuals are more perfect in hardness, purity and the link than the others. Thus, according to the extent of perfection of these attributes is gained the difference in degree in them. The most perfect of the individuals is a man in whom hardness is found in the perfect form and so also the link and the purity. The consequences of these attributes appear in his three faculties namely, the faculty of heart, the faculty of temperament and the faculty of spirit, some of these faculties are entwined with the others.

What we have made clear is that the basis of nobility lies in the increase of these attributes. This kind of man is a rule by which the ethical philosophy is judged. Thus, those traits of character are approved which fit in with it (rule) and those of them which go against it are detested. The ethical philosophy is a rule for the economic philosophy, also for the domestic philosophy and the social philosophy as well. Similarly, this kind of man is a rule by which man knows his Lord and that the reward results from his actions. Knowledge is the rule of discipline of members of the body through acts of obedience in the light of that knowledge.

Don't you see that when a male animal attains the vigour of life under ease and comfort, with proper food and drink, it is distinguishable from other animals by two qualities, viz:

1. What concerns its body. By it is meant that it may be broad in breast, brown in colour, strong in constitution, hard in limbs, thick in the hair, wide in body with wide bones, visible joints, vibrating veins, strong and loud voice, strong in violence and lust, extremely passionate after the females in general and not in particular, thick of neck, and having compact flesh.

2. It pertains to the animal spirit (Nasama). Thus, it may be sharp in anger, an entrepidit, daring, courageous, extremely rancourous and jealous. It does not tolerate that some one elese may outwit it in violence and pride; it is relentless, and carries out its intention into action. No one can disturb it when it looks at some thing with the look of an animal. When i6 moves, it moves clamly and when an awful thing overwhelms it, it encounters it as if it is making an assault. If it does not encounter it, it goes on in his own way and takes no notice of it. It loves rulership even over females of its own kind. It dislikes that some other male may come in its opposition to create a trouble, to rise against it. These are the qualities of the full-grown complete male among the animals.

A deficiency of these qualities is found in some of the males; in them are not found all these qualities, only some of them are there. The reason is that there is a deficiency in the matter itself collected in the belly of the animal's mother with the result that the defective form is made to flow on it. It may also be due to a defect in the plan itself necessary for the growth and the increase till it may reach its perfection suitable to the specific form. You, therefore, consider all these attributes in man and take note of the principles which we have mentioned before, namely that peculiar to him are the attributes of holding general consideration (Ra'Yun Kullīyun), possession of elegance, knowledge and of complete moral character.

Remember, when general consideration interferes with anger, anger becomes bravery. The reason is that the person concerned either resolves upon and thinks of gaining some benefit or is disposed to repel a harm in the future. If he is to take a revenge, he will engage in fight with the intention of perfecting himself and of achieving some noble trait of character. This is bravery in proper, in such a case there is no other motive before him except to acquire knowledge on which his mind is set. When the general consideration and the thought for perfection of character enters into the sciences, they become wisdom; when they are interfered by elegance, they are diversified and get refined.

When the severe voice is interfered by elegance, it becomes a beautiful

speech and an understandable utterance; when the general consideration and man's thought of perfecting his character intervene, it becomes eloquence, a preparatory for the disclosure of secrets, the aim of which cannot be comprehended. Similarly, when pride and pedantry are modified by the general consideration, they become magnanimity and broadmindedness, when they are interfered by eloquence, they become generosity and forgiveness. In the like manner, when love for women by way of gaining prevalence upon them and not by way of his surrender is improved upon by the general consideration, it becomes continence.

Are you to make a further difference between a king and a poor when both are begging for living? The king is begging from his subjects while the poor is begging from the rich of his tribe. The difference between the two lies in constraint and inability. When the king is the constrainer in begging he is reckoned a chief; when the poor is the constrainer in begging, he is counted a destitute.

Take this difference as a rule for discriminating the praise-worthy traits of character from those of the blame-worthy which outwardly bear resemblance to them in form, and get rid of the doubts which have surrounded the masses. More often than not you have heard people calling a person as coward who has not avenged himself of the wrong done to him, and another a powerful one who has taken the revenge. If a man spends wealth generously, he is called a squanderer, and if he does not spend it generously they call him niggardly. Oh, would that I know what one may do so as to be freed from their criticism!

What we say is, that attributes even though resembling outwardly, are opposed in their realities. An attribute which proceeds from the greatness of self, the breadth of the breast, the completeness of constitution and the enlargement of the mind, is an attribute of praise. Among such attributes, some of them, however, are more noble and fine than the others. An attribute which proceeds from the narrowness of mind and the defectiveness of heart, is an attribute of blame. Some among such attributes are, however, more base and foul. The praise moves in proportion to the completeness and the broadness of mind. I have not heard any one who when praising a person, did not point out to these attri-

butes, whether he was right in that or wrong; and I have not heard any one who when blaming a person did not point out to the defects and narrowness of his mind, whether he was right in that or wrong.

Know that man has two intelligences. The one is placed in his nature; by it he is compared with other persons of his genus even though he can be distinguished from them by increase of Intelligence. The other is what his Lord will give him when he will throw off the veils of his wordly life (Nash'āt) behind his back, reparing to Him with his similitudinary existence now mixed up with his wordly life. After some time, the similitudinary existence will separate from the worldly existence, and then will he repair to his Lord with his spiritual existence now blended with the similitudinary life. Again, after some time the spiritual existence will separate from the similitudinary life and he will repair to his God with his essential existence blended with the spiritual life. Time will come when the essential existence will separate from the spiritual existence. These are the stages which are not included in the predication of his life in which he imitated the animals. The criterion in that predication is the life to which we have made a reference, as it is necessary for the whole humanity to go by this predication. You try to investigate this matter and be away from those who have given their fullest consideration to man's animal intelligence, so that , it may be easy for you to understand what we are telling you. These sciences which are placed in every species and into the minds of all the people are simply a providence, a favour from Raḥmān.

If you were to go deep in your investigation, you will come to know that all the sciences of the prophets and of the friends of God (Auliyā') which are given by way of a gift are granted only by the eternal providence, summarily connected with humanity. Then after that, all those perfections are being alloted to the individuals of humanity according to the celestial, the elemental, the fatal and the similitudinary preparatories in details. Thereafter, the renewal of those perfections was made time after time in relation to the appearance (Zuhūr) according to the first sight. But I have known that even the acquired sciences are the result of the eternal providence. The reason in that the providence cleanses the faculties as well as the understanding and then encourages them towards

the achievement of the desired objective; the taking of trouble to achieve the objective and the desired result, is entirely due to that providence. However, there is absolutely nothing new in this matter here. The substance of all this is, that the providence is a summary plan (Tadbīr) which God has placed in the nature of the species from their very beginning and to that summary plan returns every detailed plan, and also to it returns every guidance leading the species to the benefits of their life. It (Providence) is one, eternal and ever-lasting; its existence is exactly the existence of the species, but its forms are different according to the requirements of time and need.

RATIONAL SOUL

Know that the Rational soul (Nafs Nātiqa) is an individual form which makes an individual man an individual; it is the first to rely upon a subtle body formed of the vapour emitted out of the four humours. The reason is that it is the requirement of the constitutions (Ṭabī'at) of the forms to rely upon the matter (Hayūlā) suitable to them by its proclivity (Hai'at), ready for their occurrence to it. As the Rational soul is the most subtle, the most pure and the most hard of the forms, it is impossible for it to rely but upon a body which may be the subtlest of the bodies, subtle to its utmost and extremely balanced. What I mean is, that it may resemble to the Origin (Mabda'), a condition necessary for the occurrence of the Rational soul to it. We name this subtle body, which penetrates the thick body, in relation to appearance of perfections of the Rational soul in it, as Nasama. You try to remember this technical term.

Nasama:

Nasama is a subtle body, is self-connected, penetrates the thick body and bears the faculties as well as the functions. The way of its formation is as follows:

When food reaches the stomach, it is nicely cooked up there. A subtle vapour emitted from it goes to the liver where it is finally cooked up. The cooked up matter is then divided into four humours. The subtle humour of the blood is attracted to the heart where it is collected in its cavity and turns into a subtle air. This subtle air is collected in the other cavity from where a portion of it ascends to the brain and there it is divided into ten portions. Five of them are in the outward, including the faculty of sight, the faculty of hearing, the faculty of smell and the faculty of taste. They have their particular places in which a portion of

the Nasama bearing those faculties penetrates. The fifth one is the faculty of touch. A portion of Nasama penetrates the whole or the most part of the body. The other five are the inward, such as, the faculty of common sense, the faculty of imagination of the sensible objects, the estimative faculty and the faculty of retention of the meanings. Th fifth one is the faculty of apprehension which combines with them but acts freely in them. According to us, they have predication in the whole of body.

One portion of Nasama goes down to the liver and is distributed there by the distribution of the members and the faculties which penetrate the body for mediate casualty (Taulīd), growth, nutrition and shaping. The brain and the heart are subjects of the liver in relation to these faculties even though reverse is the case in relation to other faculties.

In short, some of the faculties of the liver and the brain are linked with the others. A portion of Nasama, however, remains in the heart which acts freely in both these faculties, the faculty of brain and the faculty of liver.

When the anger of a man becomes severe, the reason which observes his case concludes that the anger has not arisen but for the purpose of harming the object of anger or for gaining pleasure in avenging. Likewise, the blood does not run down to the exterior skin, face does not become red nor the jugular veins get swollen nor the hot breaths come out of the mouth but only when a host of functions proceeds from the constitution (Ṭabi'at). The reason understands that the anger often times proceeds by one word emanating from one origin, and these natural functions are found only after one excitement.

There is many a man of larger brain, of full and complete liver and weak of heart, but anger does not arise in such a mind. These lead us to the conclusion that the real ruler is the heart, and the functions of the heart. do not become complete without the co-operation of the liver as well as the brain. The excellence of the heart is the sumtotal of the excellence of its two servants and that of its own.

The Nasama is like the order of a city and the liver is like the governor of that city, responsible for keeping an account current; it is the investigator of faculties, functions and of members which are like the individuals of the city; it is the separator of the sound from the unsound, and acts freely in them. The brain is like the wise person, a consultant of the king. Among its armies are the spies who inform it about the external and the secret thoughts which conceal in themselves love for the armies of constitution. Heart is like the leader (Jmām), despotic in its decisive orders for execution. Whenever it gives a command and gives a directive, it does it freely, by its own power and vigour. The army has to obey it except when the order becomes corrupt and upsets the equilibrium.

The substance of all this is, that when the heart is compelled to seek aid of the assistants for the performance of its functions, when it receives instructions from the brain, food from the liver, and the predications differ on account of difference of the sciences and violence increases by the excess in food, then it feels obeying them (assistants) even though outwardly it had issued an order to them. It is just like the ruler being forced to refer to his assistants, he has a feeling to obey them even though apparently, the position is contrary. If the armies of the constitution are strong, it shelters within itself an inclination to seek their cooperation in all matters. If the armies of the brain are strong, the heart is inclined towards them, whether they are the spies or the secret thoughts of it.

When an army from amongst them is compelled to do a certain thing, the heart feels disturbed at its compulsion, just as, it feels disturbed in the case of hunger, thirst, indigestion and sleep, and just as it feels disturbed when the senses get sluggish or are up-set. When an army does a sinful act, as for example, the army of the spies and the secret thoughts rise in revolt against it (heart), and such as when the constitution revolts against the increase in birth and lust, then if the heart is despotic, it rebukes the army and exclaims against it, but if it is weak, it inclines towards that sinful act and approves of it as well.

We are mentioning here some of the predications of the heart and they are as follows:

1. *The will.* When a thing of profit and of approval is proved before the brained philosopher (Hakīm), he procures it, but when a thing of loss and disapproval is proved before him, he repels it and points out to the heart for directing the faculties towards the desired object. The heart then issues an order to the armies of the constitution (Tabī'at) with the result that the sinews and the museles are stimulated for what has been ordered.

2. *The reason.* The heart is sitting on its throne and the whole army is present before it. It turns to the philosopher and asks what knowledge he has about such and such matter. The philosopher submits the report of all he had understood. But the heart does not remain patient, and keeps on referring to the philosopher, asking him about the reason and reality of the report till the brain is satisfied either by the repeated reference or by the strength of evidence. The heart then cries aloud "You are right Oh, philosopher, this is my purpose and this is my course". The army hears that and starts following its course, the reason being, that the "People are after the religion of their rulers". At this stage, the knowledge turns both reason as well as philosophy, the reason becoming one of the states (Aḥwāl) and the understanding turning into one of the passing thoughts occurring to the mind.

3. *The love.* The semen is mixed up in abundance with the army of the constitution and as such desires an out-flow for itself. Th secret thoughts of the brain feel the need of constitution towards the out-flow. The brain then follows the order of the secret thoughts and accordingly sends the spies in search of the out-flow suitable to the constitution. Subsequently, when the outflow is found, the brain suggests to the heart to love it and seek its nearness. If the heart is despotic in its order, it looks into the consequences of the affairs and constrains itself and is not inclined to accept the advice of the brain. It rather issues a general order for the search of an out-flow without obeying the advice of the brain which had given it such a suggestion. But if the heart is weak, it inclines towards it, follows it and issues orders to the armies of the constitution saying "I love such and such one, so you also love it and submit to it".

4. *The pride and rejection.* The reason is, that when the liver gives a strong and rich food to the heart, and the secret thoughts of the brain conceal both severity and settlement, the brain which is extremely broad and perceptive, inclines towards the sciences, which resemble severity and broadness. It then inspires the heart with those sciences. The heart in return conceals in itself its inclination towards the sciences, and when an event occurs, it summons its armies, gathers them and consults the philosopher about those sciences. The philosopher suggests to the heart to give a decision bearing resemblance to force, confidence and broadness. The armies agree with the heart, with the result that the heart then makes a firm determination. If the philosopher happens to be pious, or the firmness happens to be spiritual, the heart inclines towards the general, spiritual forces; if the philosopher happens to be stupid, the heart inclines towards an apparent, particular force. And if the heart is fed on little and poor food and the secret thoughts of the brain conceal the weakness, then his suggestion and the fulfilment of it by the heart will also be weak and rejective.

5. *Pleasure and displeasure.* When the philosopher comes to know of any obstruction from any one in its attempt to procure gain and repel loss, or when he finds anything against his liking, he refers it to the heart. The heart sits on its throne, with armies present before it, and it refers that particular thing to the philosopher again, till it is fully satisfied. The heart then cries aloud saying "I am displeased with such a one, so you also be displeased with him". Or if it finds him a benefactor, or sees in him what it likes, it cries aloud saying "I am pleased with such a one, so you also be pleased with him".

6. *The joy and grief.* The heart sits on its throne and the armies are present before it. If it refers to the philosopher repeatedly and gains from him what it wants, it becomes increasingly inclined towards him. Again if the philosopher knew some thing which the heart liked from the appearance and found joy and pleasure in that, then the philosopher becomes happy and pleased by its happiness. The heart then points out to the armies of the philosopher to bring the flutes, which they bring and recited a love poem suitable to the occasion.

The heart sips the goblets of wine little by little, and it becomes a day of rejoicing. If the philosopher knew a thing which he disliked and the heart was reticent about it, the brain will likewise restrain itself, and feel grieved. The heart then points out to the armies of the philosopher to weep and they weep, bewail and raise cries of grief, it is so much moved that it puts on a black dress, and that is the day of mourning. But if the heart makes repeated references to the governor, and is satisfied what he gets from the brain, it strongly inclines towards it, pleased by his pleasure and grieved by his grief. The governor has the secret thoughts which conceal love for the philosopher just as the secret thoughts of the philosopher conceal love for the governor, the reason being that each stands in need of the other.

7. *Eloquence and religiousness.* The reason is, that the heart sits on its throne, its armies are present before it, and the philosopher has already conveyed its sciences to it. The heart, in consequence, conceals inclination towards him. The philosopher then rises up, its armies stand in battle order behind his back. The governor stands opposite to him while his army stands in battle order behind him. the throne of the king is placed between them both. The philosopher then commands the governor to order his army towards the tongue or to proceed towards the members and then do what he had commanded to do. There the heart shouts saying "it was its business to deal with you and with your army." The governor is compelled and thus directs his army towards the tongue or towards the members. The tongue did not utter a word but the governor heard it because of the violence of the heart, and then inspired his armies and they in consequence acted in the tongue and in the members according to what fitted in with his command. Know that the heart is the chief to be questioned about its subjects and it is responsible for all the functions of the body. The human sciences search only its states.

Yes, the scout of the heart certanly searches its sciences by any of consequence. It is just as, when the love and longing of the lover become strong, the scout looks at his treatment. It comes to know that the heart

is unable to evade the order of the armies of the constitution (Ṭabī'at) on account of its might, as that order is firmly established in its armies. The scout of the heart then weakens the constitution by means of little food and wakefulness, with the result that its order too is weakened with the result that the heart does not incline towards the constitution and ignores its order. This is how the case of the mystic becomes straight and balanced.

When the passing thoughts from the side of the spies of the brain occur to the heart of the mystic one after another, and the heart inclines towards them and is unable to pay attention to the love of God (because the mind is occupied with its inclination towards them), then the scout of the heart orders for the imprisonment of the spies of the brain. It orders that the eyes should not be opened towards the pleasing sights nor to hear the alarming news, and that the imagination and fancy should not be allowed to do their job continuously concerning what suits the desired object. The scout of the heart gives this order only if it has the power to do so, otherwise they may be allowed to do the thing from which it is impossible for them to get separated. Thus when the spies become weak, the heart will be able to pay attention to its desired object.

Know that though the functions and the decisions of the heart are too many to be numbered, there is a firmly established faculty for every kind of function. The truth about them is, that the predication of the heart has a weight about the function, just as the colours have a weight. For example, when the yellowness prevails upon darkness, the colour of the mixture will certainly be yellow-dark, but when their weight is equal, the resultant colour will be dusty. In the same way, when darkness prevails upon yellowness, the colour will be dark-green, by this analogy is carried the order in the compounds. Similarly, the colour of the brain and the colour of the liver are different from each other. They are essentially specified, there is a fixed limit and a fixed condition for their combination.

There is also a fixed limit for the strength and the weakness of the heart about its decisions in the beginning of its nature and in the nature of

the brain and liver as well. Certainly, there is a fixed limit for every kind of function and this is applicable to all the individuals of that kind. Those functions, therefore, are suitable in form, and each one of those functions resembles the other so much as to make it appear the same. This is the reality of the deeply-rooted faculties. Every deeply-rooted faculty is named virtue. All virtues are excellent when the Rational Soul happens to be hard, pure and self-connected. It will, in that case, bring in its wake a constitution in the body resembling it, and the Nasama also resembling it, the heart, the liver, the brain and the hard pure virtues will bear resemblance to it. Thus, one part of the thing is like its other part. If you were to engage your thinking for investigating the realities of the cardinal virtues (Akhlāq Fāḍila), you will find them seven in all, such as, the philosophy (Ḥikmah), chastity (Ịffat), generosity (Samāḥat), bravery (Shajā'at), eloquence (Faṣāḥ'at), honesty (Diyānat) and good conduct (Samt Ṣāliḥ). You wait for the details to follow.

CARDINAL VIRTUES

1. Philosophy (Hikmah) is the stoker of heart in its decision taking, it is helped by the sciences which it receives by premeditation, speculation or from the side of the Divine light poured into humanity which is named as Sharī'at with full impact of its contents and implications. If your were to go deep in your pursuit, you will surely come across a dull-minded person, unable to understand the secret hints when a speech is delivered before him which reflects a state of the speaker. He is characterised by the complaint of depression of his mind, of anger, and of praise, giving information about his strong love he had in his heart for the praised; he will not understand what the object of the speech is. Here, the intelligent person is opposite of him.

Sometimes, you will come across a man who is unable to distinguish the profitable from the detrimental, his attention is drawn by rebuke and admonition, when he is warned of what he would face in the future if he persisted in his action, he would pass by as if he had not heard it. This is because the profitable and the detrimental are not represented in his mind as distinguishable from each other, also because his mind did not accept the imprinted, distinguished in a way his heart may be inclined to its distinguishment. Here the intelligent the clear sighted is in front of him.

At times, a man happens to be intelligent; he understands what is conveyed to him, by comprehending the word and by the attention his mind pays to the desired object. But he is not in possession of clear sight, his mind does not accept the discriminated picture, nor is it inclined to its discrimination.

On certain occasion, you will come across a man besreft of calculating

faculties. When a simple thing is presented to him, he understands it, or when two simple things are mentioned before him, he can distinguish one from the other, but when he is examined in arithmatic, such as, multiplication and division, or in a miscellaneous questions, he is unable to count and settle them correctly; and this is due to the want of breadth in his clear-sightedness. Here the man of understanding and comprehension is opposite to him.

On some occasion, you will come across a man of dull nature. If he is taught, he understands, when a problem is put before him, that too he understands, but he is unable to make inference or learn anything by himself, nor is he able to shift from the necessitated to the necessary and from the preliminaries to the consequence. Here, he is faced by the sagacious, the thinker.

At times, you will come across a man who is unmindful. He finds rest in not tiring himself and his faculties towards understanding and comprehending the address of an abstruse source. And when he directs his mind towards it, it becomes for him bearing of a rock, though it was his natural propensity to understand it, if he was to tire himself too much. Here the vigilant person faces him.

Sometimes, you will come across a man extremely forgetful and neglectful. When he tackles a current problem or a problem of inference, he cannot solve it correctly even though making an inference is facilitated for him. Here the prudent is opposite to him.

At times, you will come across a man lacking experience. When he directs his faculties to the deduction of an affair or to its correction, he forgets the other. Here the experienced is opposite to him. These in short, are the defective persons. Some of them are weak but possess power of resolution, there are others who are self-appropriates. Philosophy, however, removes all these defects.

The philosophy which we intend to speak of here is not the one, in our opinion, which is peculiar to the philosophers and those of their like, namely the subtle speculations, nor the one which is peculiar to the mys-

tics and those of their like, namely the deep intuition which they have from the side of the Tajallī (Manifestation) leaning upon their minds, nor from the side of their own realities 'A'Yān), but the one by which men of sound constitution can find guidance in their living and in the sciences pertaining to their Nasama.

Similarly, you will come across a bedouin who does not know the sciences of the civilised about their dealings, while, as a matter of fact, to him belongs the far-reaching Philosophy, the reason is, that philosophy is not peculiar to one problem against the other, but it is a kind of science which is manifold and is condensed. It brings pleasure and satisfaction to the mind even by rhetorical, well-known or accepted preliminaries or through the obedience and imitation of the law-giver or supported by the Unseen. Philosophy is one of the states by which the mind is coloured, it is not simply an impression of the theoretical pictures in the mind nor does it mean creation of the remote possibilities and unavailing subtleties.

2. Chastity ('Iffat) compells the heart to refrain from pleasures and carnal desires which are excited by the penetration of the semen in the body and the secret thoughts of the brain conceal its (heart's) desire for them. Consequently the order of the heart is executed in them by way of despotism.

The fact is, that when the semen is properly created in the body, a portion of it rises to the faculties and is divided by their divisions in the body. It is the nature of the semen to prepare an out-flow for itself. In the like manner, whenever a portion of it rises in the body, it inclines to its suitable out-flow. The optic faculty inclines to the beauty and comeliness of the women, the acoustic faculty inclines to their tender voices, the Olfactory faculty inclines to their fragrant smell, their sweet breaths and their scents, while the tactile faculty is inclined to their delicacy, and to embracing and shaking hands with them. This is how the corruption creeps into the senses, and the faculties become so tender that they cannot bear patiently what is opposed to them, and cannot get rid of their persistence in them, even though the man, in short, is convinced of the ugliness and the foulness of this character. The charac-

ters are, however, determined by the conditions and not by the sciences.

If a man is graceful by nature and is of good behaviour, a weakness somehow enters his gracefulness, and from the two is produced love for adornment. He begins to adorn himself as women adorn themselves and follows the course of conduct they follow. He speaks as they speak and behaves as they behave and he loves every act wherein an inclination for display of light heartedness, joy and delight is implied. These are the calamities which take place when the heart comes under the order of the constitution (Ṭabī'at) and under the sway of the secret thoughts of the brain. When the heart is compelled to shun evil, the man, in short, becomes a greater lover of women, but strong enough to get rid of pleasures.

A man of chastity is a man, greatly lustful, strong in his love for women. He knows that he feels pain when the vessels of semen are filled. He, therefore, takes from women what suits his surfeit of semen, three or four or even more than that number, according to his domination over them and his ability of getting rid of them. Have you not seen that a strong stallion keeps a number of females by force and power of domination? The man who is without chastity, is weak in lust, bears little love for women in short, shows great love for them in particular. When he sees their fore-locks and cheeks, he is charmed by their beauty and is unable to deliver himself from them, even though he thereby is being covered with great shame.

A woman of chastity is one who has great affection for her children and abundance of love for her husband. Here lies the difference between the hardness of men and the weakness of women. Thus people the world over agree that more than one woman is an honour for a man, while for a woman it is a disgrace to have more than one man. This is real chastity. Inferior to it, there is a chastity for which the word is used as a sort of similitude. For example, a man is also called a man of chastity if he is lover of poetry, not freeing himself from it, the lover of the game of chess unable to get rid of it and the lover of delicious dishes not freeing himself from them. Love for the lover is repugnant to chastity save when love and loyalty are named as love, in that case both form part of generosity.

3. The generosity (Saṃāḥat) is the pride and the haughtiness of the heart against every straitness and recklessness, and it compels the heart to avoid every base object, such as, enslavement of the weak and domination over them. Is it not a fact, that a man of little wealth and of showy influence enslaves the weak? Whenever a man precedes them in a gathering or in a speech. or hastens to occupy a certain place, lo, the hatred appears from their mouths. Their tongues speak ill of him and their hearts get filled with rancour to an extent that they are about to assault him. If he is advised to show some restrain he does not benefit from the advice even though he is convinced of the ugliness of this trait of him, and also of the harm which is to over-take him sooner or later. It is such a person as is enslaved by a base object.

When a generous man comes across such a kind, he knows the place of the particular act, he understands it, but inspite of that, he turns away from it, and connives at it, as according to him, this act was a property of little value, and besides, he is able to repress his anger, can take the injustice done as if it was not a thing to be mentioned. It is he who simply ignores a base object. There is an impatient man who feels depressed at the stroke of a mean calamity from which the changes of time are never free; he cannot endure it patiently. There is man who is bad in his aspirations, is unable to do any thing save bringing loss, destruction, humiliation and contempt for himself. There is a man who is niggardly, not prepared to make a sacrifice even of a penny, or show regard for and tolerate the precedence of people to him in walk and seating. Then there is a restless man, when an evil touches him he becomes impatient and when good touches him he is very niggardly and weak-minded. His heart is first filled with impatience and then with pride. There is a silly person who, when he sees certain people in prosperity, enters into their fold and counts himself as one of them manifesting at the same tune his sincerity to them, but when the times change and they begin to live under bare sustenance, he starts hating them, harming them as far as his hands can lay on, and mixing up with others. There is a man, grim-faced, who never shows any sign of cheerfulness as if he is grieved or angry. Again there is a man who is unable to overlook a crime committed against him.

The generous person is sober and forbearing, he represses his anger, is

good in his hopes and firm of heart and is able to translate his intentions into action. Nothing frightens him, nor anything can disturb him from doing what he has decided to do. He is very liberal, generous in forgiving, and is not found at variance in his dealings relating to his partnership and division; he is humble and kind by nature. When he avenges injustice he does that after the picture of the revenge of the man from whom the revenge is to be taken and of the action for which the revenge is being taken, is fully represented before him, as if it is quite an insignificant, trifling matter. Besides, he takes that revenge after he had tamed the doer of injustice as the expert horse-tamer tames his horse, and after he has thrown him into difficulty as well as ease and has reduced him like the fig and the weed, unable to find a way of escape from him. And this he is to do after he has known that in taking the revenge there is a general beneficial contingency (Maṣliḥat) which it is necessary for him to raise and establish.

Generosity does not mean total absence of revenge because of the weakness of the pillars, or mind's desistance in opposing the mischievous. It also does not mean want of sensibility when the calamity smites, nor because he is foolish, neglectful and quiet, or because his mind has rejected and he has become extravagant due to his bad planning and for lack of putting the property in proper order. A liberal person is he whose heart keeps the property before himself and turns it this way and that way like the humble, poor, mean and enslaved one. If his master so desires, he can kill him and shed his blood or do with him as he may like while the heart is pressing for wreaking revenge from the wrong-doer, he knows him perfectly well and is informed of all his activities. This kind of quality in the language of the Law (Sharī'at) is called good character!

4. Bravery (Shajā'at) strengthens the heart and adds to its severity when a man fights against crushing calamities and hard misfortunes, particularly when general considerations (Ra'yun Kulliyun) and far-reaching expediency order him to engage in fight. He, therefore, does not falter in struggling against a severity, nor does he desist from continuing his strive against hardships. The reason is, that he knows for certain the place of his profit and also knows how to ward away the harm, if he were to

struggle and after that struggle to attain his object, such as, power, abandant wealth, a distant great reward, spread of the religion of God and building of his country according to the requirements of philosophy or delivering himself from murder, plunder and disgrace. Then what happens is, that the man shows weakness in his struggle, as his heart begins to obey the army of the constitution when the latter asks for an immediate rest even at the cost of disobeying and ignoring the order of the brain-philosopher, though the heart is forced to follow what submits to it. Such a man removes the form of the order which the heart had executed and manifests in it its substitute, a form suitable to the rest of the constitution, such as approving flight. It is, therefore, that the brain-philosopher advises and the heart decides according to his advice, while the constitution disobeys which results in panic, the power is weakened and the secret thoughts of the brain conceal the love of the constitution. The heart then cries loudly, the constitutional faculty is disturbed while the secret thoughts of the brain faint. This is all due to the absence of the strength of the heart and its failure to control the armies of the constitution and of the secret thoughts of the brain. Had it been strong and commanding, such a thing would not have happened.

Bravery does not mean, totally venturing upon death; it means the realisation of the object through struggle. Aye, sometimes, it is not achieved but by venturing upon death, as for example, when one has to save himself from the disgrace of flight, venturing upon death becomes a bravery. This bravery, at times, may be lost by venturing, just as, when the object happens to be the realisation of wealth to live by, as there the venture does not become a bravery save when, disgrace is to join the man even after the achievement of the object. The flight from the battle on certain occasions becomes a feat of bravery, but the absence from it due to the weakness of pillars is cowardice.

According to us, bravery does not mean that man may be rough and hard-hearted, nor caring for humbling himself without any important purpose; and that he may be niggardly, feeling no pleasure in wealth, eatables and when is delivered from the destruction. And that it may not be his business to fight with the heroes un-necessarily. Such one is, in fact, the self-imprisoned and the self-captive like the fly which is the captive of honey.

This is the reality of bravery. At times, bravery is used in the sense of spiritual struggles and in coercing and fighting the self like the execution of a resolution even when the companions disagree. The resolution with the practical faculties is a virtue equal in value to the submission with the theoretical faculties. At times, the form of one action falls on man, then also falls on him the form of the other action with the result that his mind is confused whether to take a decision. Had the first form fallen on him with resolution, he would not have hesitated nor would his mind have been disturbed in taking the decision.

5. Eloquence (Faṣāḥat) compels the heart to turn to the perceptive faculties when the suggestion is to be made to the tongue at the time it receives instructions from the perceptive faculties. Then by the soundness and submission of the tongue and the perceptive faculties, the speech is formed. This is how man becomes eloquent. The details of it are, that God has established a connection between the phonic faculties and the theoretical faculties in the animal in general, and has designed man for scansion and the addition of connection. Subsequently when the suggestion is made to the tongue, weakness somehow overwhelms the perceptive faculties. Man then desires to form a meaning suggested to him, but is unable to form it either due to the depression in his mind caused by confusion or from fear that people will take him to task for his speech, or due to his own self-rejection in relation to the audience. Had he been good in hope and boastful against them, he would not have felt depressed. Or the reason of his failure to form the meaning may be, that it was easy for him to bring the main points of the meaning, but due to the weakness of the connection formed in the very root of his nature, it was not easy for him to bring forth its subtleties and particulars.

Sometimes, the lingual faculties are overwhelmed by weakness either caused by impediment in speech, mispronunciation, defective speaking or by incorrect voice; or due to unsteadiness and absence of the connection of some words with the others; or due to the loudness, the low voice and want of co-ordination of the thread of discourse. The heart, at times, happens to be elegant; it has, therefore, a wonderful control over the expression with the use of words fitting in with meanings, always taking care of the requirement of the occasion; it keeps control over the subtle

meanings covered under the perceptive faculties. This performance of his is termed eloquence.

Eloquence of every people living in cities or in the deserts, may they be Arabs or non-Arabs, differs by the difference of their constitution and their sciences. However, the balance of every eloquence is subject to this fact, that the man whose heart is compelled to turn to those two faculties and who is elegant in the very root of his nature, will unavoidably refrain from the use of word and form which are uncouth and burdensome for the ear. He will certainly choose a strong construction unmixed with any weakness, and rather will select an elegant style, the importance of which fills the mind and the beauty of which appeals to the heart. The common people, however, face a great confusion about the balance of eloquence.

In our opinion, eloquence does consist in remembering numerous verses and the assonant prose-extracts which you always introduce in your speech, and that in the persian speech you bring in the Arabic words and vice-versa, or that rhyming and alliteration may move your heart. Aye, if any thing from them is necessary for the elegance of the constitution (Ṭabīʻat), we commend it.

6. Honesty (Diyānat). There is a rope tied up between the tongue, the heart and the perceptive faculties of the perfect, moderate man. Whenever the heart ascends, tongue also ascends; and whenever the heart descends, tongue also descends; and whenever the heart inclines to the right side, tongue also inclines to that side; and whenever the heart inclines to the left side, tongue also inclines to that side. The heart and tongue are inseparable in the context of honesty. The heart compels the theoretical faculties when the suggestion is made to the practical faculties and compels the practical faculties when they receive instructions from the theoretical faculties. Then an order is executed from the heart about them provided they remain steady in the best befitting form.

The reason is, that animal in general and man in particular, are created in such a way as make their members imitate their sciences and conditions. When a (passing) thought occurs to them, it does not stay as

if it was nothing. But when the thought is greatly strengthened by the order executed from the heart according to its will, the members are compelled to obey that thought. For example, when the heart of an animal is filled with pride and power, it raises its neck; and when it is filled with contempt and degradation, it lowers its head and tail. Similarly, they both, man and animal, are created with the tendency to desist from an action by which would fill their hearts with hatred and ugliness. In short, the members are like the mirror for the heart, just as the tongue is the mirror of it. The soundness of the execution of the order against the two faculties (theoretical and practical) lies in the fact that they both may acquire what is proper for them, and then one of them may imitate what the other suggests to it. This, in fact, is honesty.

There is a man whose heart is full with veneration but unfortunately his members do not find a way to imitate him save by way of a formality and tradition. Again there is a man whose heart is full with the knowledge of the ugliness of fornication, but when the constitution revolts violently and rises with all ire and fury, he cannot check himself from the ugliness he is aware of.

I have come to know that Sulaimān b. Yasār was the youngest of the people, the mot beautiful and the most pious. Once a woman living in desert saw him, a woman whose like the seers had never seen. She fell in love with him, and anxiously looked for a retired place. She then entered upon him and removed the veil from her face. Lo, she was a piece of the moon. She said to him "come to me, you man", but he did not understand what she intended. Seeing this she said "I intend what man intends from his wife". Sulaimān was terribly shaken and was about to die. He then burst out weeling and groaming till his companions came to him. All this happened when his faculties were sound and the inclination of the constitution was also sound, but because the heart had a firm belief about the ugliness of the formication, therefore, the constitution withdrew from its inclination due to the force brought on it from the heart.

There is a man, the custom of whose people became current in a certain style in their parties of entertainment, in their times of pleasure and pain and in their other activities of life. Then those things became fixed in his

heart and the opposite side looked impossible to him, inspite of the fact that, the inclination of the constitution towards opposite side was sound. From this moral character piety, worship and truthfulness are derived.

7. Good Conduct (Samt Ṣāliḥ)! It means soundness of the normal state of the heart in relation to its practical and theoretical faculties. In that case, no thought, fancy, imagination or any kind of excitement of the humour and hopes distract him from the course he follows, nor any of his actions is upset by the others. Some actions are suitable to chieftaincy, pride and power, while some are suitable to degradation, abjection and baseness. The effects of this character is seen in two forms. One of them is, that some of the actions and dresses resemble others. If a man's actions and dresses resemble chieftaincy every kind of those actions will be in accord without any difference. Every action of a person that befits degradation, will be in accord with degradation. The other one of them is, that the particulars of various actions resembel each other. In that case, every individual is suited to the other generally.

If you take your investigation deeper, you will come upon a man who appears in the form of chieftaincy, great power, goodly appearance, dignity, generosity and bravery. At some other time, he appears in the shape of poverty due to his niggardliness, narrowmindedness, cowardliness, degradation, contempt and an unseemly appearance. Then suddenly, he would get displeased and adopt a different attitude. Again, shortly after-wards, he gives up that attitude and assumes yet another behaviour. This happens due to the existence of sound normal state of the heart and its predications. If the normal state of a man's heart were of one and the same kind, then these variant actions would not have proceeded from him. And you will come upon a man extremely brave, but who is extremely stingy, shameless and a worst speaker. From this moral character issue forth clemency, modesty, patience in adversity, perseverance in actions and a good conduct. From it run the roots into the depths of elegance. He, therefore, select a dress which suits a character of his type; he chooses from his other activities a form which fits in with the like of him.

SUPPLEMENT

All defective persons are of two kinds. One kind is of those persons whose internal constitution (Mizāj) has gone in excess in relation to its softness, weakness, contempt and objection. The other kind is of persons whose internal constitution has gone in excess in severity, hardness, and power: they wrong people without any right. They are the beasts of man-kind.

The individuals of a human being are just like the members of the 'Raḥmānī eternal providence, fixed in the form of the species of man. If we imagine all the members to be in sound condition, then it is an indication of the complete soundness of health. The equilibrium is however impossible; for example, it is impossible to take the health of Zaid to be free from any excess and defficiency in his homours and members. To advance proof in this direction is the business of the medical science. Similarly, the speech is confined to the aspect near to this sound health, and it is possible that the excess may be removed by decreasing it till the whole, by a general aspect, returns to the sound health. A person who misses these cardinal virtues is not free from being of a complete internal constitution; in that case, the scanty attention to the places where those virtues are supposed to be found, hinders him from their creation; or he may be of defective internal constitution opposite to the loss of the matter which accepted the individual form.

In the case of first kind, their attention to persons of perfect character will benefit them by praising them and listening to their stories, and with the resolution that this constitutes happiness of man in this world as well as in the hereafter. As for the persons of the second kind, nothing will benefit them. Yes, when a man directs himself to God and jorneys towards Him, he will be enshrouded by mercy and his human qualities will be changed; he will then make up for the loss by cultivating best traits of character in life. You think over this. Bravery some times turns into stinginess, similarly some characters change into other characters. Nothing of this is hidden from the acute observer who looks into the particulars of the predications of characters.

SOCIO-ECONOMICS

It is simply the grace of God to the species of man that He has implanted in human beings impulsives to take food and drink, so that their bodies may subsist by them, and also the impulsive of sexual inter-course, so that, their progeny may be put in order and the species of man may last till the time for its extinction comes. He has inspired them with the guidance to build houses for their protection. All human beings share these needs, but some excel others in every trait of moral character by birth. The way to meet those needs is, that every one may take his share to which his impulsives urge him according to what suits his species. This is the first phase of the socio-economic development (Iritifāq Awwal). It relates to tillage, request for assitance, well arranged speech, cooking of food and reservation of a certain woman for man about whom there may be no rival.

When the characters of man and the sciences given to him by birth the sciences which he acquired through experience, elegance, delicate living and general consideration, (Ra'yun Kullīyun) combined with the first phase of the socio-economic development, then was deeply felt need towards the pavement of the first phase according to suitable manners. This need was so dire that if he had not paved it (first phase) according to those manners, he would have found some kind of uneasiness and depression in his mind, and would have suffered pain on account of the lack of sincerity on its (mind's) part. To meet this need, there is the second phase of the socio-economic development (Iritifāq Thānī). The mind cannot devote itself to that (second) except when it becomes free from hunger, thirst, lust and other needs of life which compel man to wish for the first and the second phases of development. By investigation, it is found that man's sciences are restricted to five items of philosophy as follows:

1. *Philosophy of living:* It arises by the intereference of fine behaviour (Samt Ṣāliḥ) and the experimental sciences about food, drink, dress, dwelling, etiquette, speech, journey etc.

2. *The acquired philosophy:* It proceeds when every person is distinguished by the art suitable to his power and for which the usual causes help him, such as, tillage, carpentry, the art of black-smith etc. Then there are people whose hearts or bodies are defective. They tend to resort to begging, stealing and cheating according to their powers and assistance given to them by specific causes. Whenever hearts become tender, gentle and comfort-seaking, people feel the need of delecacies of life with the result that, the professions increase beyond count. Sometimes they abound in crafts as compared to other periods, but they all come under one kind of the phase of socio-economic development.

3. *Domestic philosophy:* It pertains to the bearing of children, marriage, property, rights of relations, politics and manners of companionship.

4. *Philosophy of mutual dealings:* It relates to pruchase and sale, free gifts, tenancy, lending, debt and mortgage.

5. *Philosophy of cooperation:* It relates to surety, speculation, partnership, proxy and seeking of protection. These principles of the second phase of development are joined to human characters good and bad. Then arise other needs which are met by the third phase (Iritifāq Thālith).

The reason is, that according to these principles, it is necessary for man to be civilised, as the reality of the city does not mean the presence of walls, the markets and the high buildings; it is a kind of link between the parties of men. These principles have made this link binding as a necessity. The parties in the light of these cooperative dealings have become like one individual with a spiritual reality, subject to both health as well as disease whether caused by external forces or the internal ones. Thus, for the city, there ought to be a physician to protect, as far as possible, its health, and treat it when it falls ill. Here, the

physician is the leader (Imām) with his assistants. This is the third phase of development.

When the principles of this phase are related to human temperaments another need arises which is met with by the fourth phase of the socio-economic development (Iritafāq Rābi'). The reason is, that the numerous cities are not free from corruption, fights, quarrels, rancour, and diseases, whose treatment can never be complete. This is why they stand in need of a chief physician, the unique among many. This is the fourth phase of development. When this final phase is given practical shape in detail, then becomes complete the order of the world.

The first phase is based on that of the animals (the people of the first phase are living like animals). However, it transcends animal life by purity, interconnection, firmness and elegance in the same manner as is laid the foundation of minerals on elements. The second phase is based on the first one. However, it excels it by purity, hardness, firmness and elegance just as is based the foundation of vegetable on mineral. The third phase is based on the second one, just as the foundation of the animal is based on the vegetable. The foundation of the fourth phase is based on the third phase, just the foundation of man is based on the animal.

Know that the first phase of the socio-economic development is implied in the phase of the animals. The difference between them is like the difference between a summary and its elaboration. This is how the second phase stands in relation to the first one. When we go deep in drawing the picture of these phases with their rules and sciences, you should not be negligent of the two points. One point is that we mention only the form and do not intend to dwell on its particulars. Here we are to make only a mention of it; to mention what is similar and what is near it, what is validated by the universal rules which we have known and which vary according to the sciences and customs of every people after their (sciences) inclusion in those rules. The other point is, that the balance of the first phase is the need of every human being in respect of his nature, while the balance of the second phase is the first phase together with experimental sciences and sound characters and so on.

Know that every phase of the socio-economic development has some pillars to support it. If those pillars such as freedom from natural wants, like food and drink are lost, then the phase will also be completely lost. It has supplements and complements as well, and if they are available the phase will be in perfect form and have the most beautiful aspect. But if they are lost, then the phase will be rather defective. The pillars arise from the coordination of the over-whelming characters spread out in human beings and also arise from the needed phases and the sciences which are accepted by all until the use of the technical term for those pillars becomes a natural necessity. After the occurrence of the technical term and the settlement of the beneficial contingency (Maṣlihat) in the roots of the minds of men, the pillars become a firmly-rooted matter. The truth then descends from above according to it.[1]

The supplements proceed from a man who happens to be perfect, complete, moderate and is fully adorned by good characters, when participating in the phase; these qualities arise from the soundness of the order that follows the phase, from consideration of the particulars, paying attention to the unseen with reverence and lowliness and from the due attention to the complete fulfilment of the needs. It is at this stage that supplements have rules which it is necessary to narrate, so that, you may have a clear view of your affairs when you go deep into the problems.

It is imperative to consider the impulsives of the thing concerned. If the thing is forbidden, then it is dislikeable. If it is obligatory, it is preferable. By whatever the order of God is to be established and perfected and by whatever the grace of God is prepared, is a fine guidance. All that leads to honour, self-confidence and greatness is also a fine guidance. All that keeps you aloof from the hatred of others without disturbing the domestic, or the urban or the world interest and leads you to moderation and the pursuit of the right thing, is also a fine guidance. All that keeps you away from the possible calamities is also a fine guidance.

1. Tafhīmāt Vol: 1 p. 68. اعلم ان النبوة من تحت الفطرة

It is the right of every phase of development as a whole to see that the prop of every thing is raised on friendship and affection![1] By affection I do not mean the pure affection but mixed up with what is suitable to that phase as a whole. For example, the leader (Imām) must have authority and traits of greatness, and be able to accomplish the needs of the partner and the employee. After that, it may be looked into and seen by what means affection could be established and what diminishes it and makes it uneven, so that, the first may be necessarily followed and the second avoided. Every person is under one or the other phase of development which suits him according to his temper. Probably, we are to make clear the details of the human temper at the end of this chapter.

There are two causes for the birth of harm and corruption in the earth. One is that people choose a phase which does not suit them according to their temperament; and this they do either because they approve of it completely or because they refuse to give up that phase of development which their fore-fathers and associates had chosen. A light of the eternal providence represented in the second phase flashed on us in this connection. Here is a saying in Persian "People of the ancient family are harmful and bad-tempered'.[2] We did not have the comprehension of this saying till the matter became clear to us, namely that every person who does not find his phase suitable to his temper remains dissatisfied. The second one is that people participate in the second phase before completing the preceding one which is like attempting to acquire a rank before completing the initial phase, or they make themselves completely dependant on the ruler and give up the acquired phase.

1 ہیں جذب باہمی سے قائم نظام سارے
پوشیدہ ہے یہ نکتہ تاروں کی زندگی میں
(اقبالؔ)

2 اهل خاندان قدیم زیانی کارانند در آنها خشومی است

FIRST PHASE

In the first phase of the socio-economic development, man is guided to the cutting of voices, so as, to explain the intellectual forms naturally and not by way of placement. The circle of the words is then enlarged by permissible liberty (Tajawwuz) for the establishment of the connections and is also widened by the difference of the instruments of the voice due to the difference in the internal constitutions (Amzijah) till the languages become distinct and different. At that time it is said, that such a word in such a language is placed for this. The truth is, that animals have voices which by nature are expressive of the conditions of their hearts. They have a voice which indicates anger and a voice which suggests fright and so on. But man has been given something additional as it is ingrained in his nature to imitate every intellectual form irrespective of its specific conditions as the imitation of those forms enter into the intellectual forms either externally through the faculty of hearing just as you may give out a voice resembling them completely, or partially or their imitation enters from the faculty of seeing such as that you may utter a voice, the effect of which on the ear and then on the mind may resemble the effect of the original form. You then make some kind of an interpretation. The intellectual forms even may be suggestive of the conditions of the heart, and you may interpret them just as the animals interpret the conditions of their hearts. God has placed a faculty in the nature of man for cutting those voices. Every voice which is cut becomes a letter to impart a particular meaning. The meanings then are combined and letters also combined correspondingly; and this is how speech is formed. We have to say something more about the speech. You just try to understand this.

It is the requirement of the first phase of the socio-economic development for you to know the nourishing grains suitable to man's nature, and also the way of eating them and then passing into the stomach where the grains are cooked up properly. You may also know how they are sown, watered, reaped and winnowed from the straw. You may also know how to preserve them for future needs, how to fry or cook them, and make bread from them. Besides, you may know how to season flesh with condiment, use sour milk and butter, and how to take from the

vegetables and the roots what is suitable for man's nature. Further, you may know the water of the rivers and the springs suitable for drinking, and also know how to draw out water from the earth when you happen to be away from it. In addition to that, you may know how to make earthenware, bottles, water-skins and other vessels when you need them for your food and drink. It is one of the chapters of the first phase.

In this phase one is guided to domesticate animals and use them as tools to fulfil his needs, which otherwise are hard to accomplish, such as ploughing of land, reaching a country too hard to reach, and take benefit of their milk, flesh, fur and hair. Apart from that, in this phase one is guided to the building of a dwelling to keep himself secure against heat and cold, and to the making of an attire from the skins of the animals or from the leaves of the trees or what his hands could make to serve the prupose of garment. Under this phase, man is guided to reserving a woman for himself about whom none else may be a rival, by whom he could satisfy his sex instinct and multiply his off-springs. Animals do not reserve their female individually either due to external causes or because of having been twin-born and grown up under the old facilities. But when an animal finds an offspring, it displays love and mercy for it (offspring); it fosters it, till it attains sufficient vigour of life.

Philosophy of living means that you may fulfil your needs in accordance with the requirement of excellent characters of honesty and fine behaviour, and the requirement of the experimental sciences and the consideration of general interests (Rāyun Kullīyun). Philosophy has its divisions. One of them relates to eating, drinking, cleanliness, elegance, dress, dwelling, walking, sitting, journey, speech, sleep, sexual inter-course, disease and calamities. They constitute its pillars and principles. People, however, are of various kinds. Some live in bare luxuries, and some go very deep into those luxuries. Some are at the middle stage of luxuries, while there are some who are short of the first and the second, unable to fulfil their needs except as much as the animals do. We are soon to make clear to you that it is the middle stage which should be made as the balance of philosophy of living.

Food for example, should not be impure. I mean by impure what the sound nature of a man of the middle stage of luxuries and experience deems impure, such as, stinking food, carrion, insects of the earth, swine, wild carnivorous beasts giving out bad smell etc. He must avoid luxuries in excess, because he, in that case, will not be free from exertion, weariness and loss of wealth, as his needs will multiply making certain his destitution. Every class of people is engaged in one or the other form of luxuries. The rulers possess plenty of wealth and have numerous servants at their disposal; there are no hard and fast restrictions on them in selecting pleasures of life. If, however, a poor man were to pursue them, he is bound to upset his mind and conditions.

Here are two rules radically opposed to each other. According to the one, luxury is a fine thing, a natural requirement, and through it become sound the internal constition, the brain and the heart, also are set right the characters and the sciences. All ignorance and bad characters arise from the bad rule in eating and similar other things. Every intelligence, fineness of character and gracefulness arise from the soundness of the arrangement. According to the other, luxury, no doubt, is a hateful thing, because it brings in its wake contentions and quarrels, toils and moils, and diverts man from the unseen and from his making provision for the Hereafter.

The way of effecting an agreement between the two is, by postulating that luxury is hateful because it leads to hateful things, and it is fine because, it takes one to the fine things, unmixed with the hateful ones. What is more worthy to be followed is, thus, to adopt the middle course, it then befits you to have a portion from the hateful things without going to the extremes and a portion from the fine things. This is rarely possible but only when God undertakes to prepare the living of man without his under-going trials and tribulations. And that also happens by the help of luck, and the real causes of it are understood only by those who know God better and are aware of His manifestations.

When man sits to take food, he must be at rest; he must have washed his hands, face, mouth and nose, and should place the food on the table and not on the ground or on a tray. He should not eat his food, before having placed it in front of him, without showing rashness, and hastiness, and without putting in large morsels, as all this is a sign of greed and shame. He must not eat or drink except when he is overtaken by real hunger and thirst. The best kind of food or drink is one which is easy to get and is completely digestible and is wholesome for the stomach as well. He must see that the food and drink are placed in the earthenware or wooden vessels, not on the earth nor in vessels of gold and silver.

As for the drinks, the intoxicating one is the most hateful, as it causes the loss of reason and corrupts the behaviour, it makes a man a butt of scoff by the children. Besides, it means waste of wealth, and the domestic as well as the urban interests are ruined. He should not breathe in the vessel of water, he should keep it sufficiently away from the mouth when drinking. He must avoid swallowing of water in one gulp and should not bend over a vessel (as do the animals) for drinking. They are the signs of spoiled behaviour and result in disease of the liver. He should sip in with three breaths as that is good for the stomach and is very near to a good deportment.

As for the cleanliness, it is necessary for man to guard his body and clothes against filth which he should remove with water or with dust; if he were to go to the latrine he must wipe the private parts at least with three pieces of stone, and also wash them with water. This makes him

more pure and clean. He should remove dirty stains from his body, and rub it at least once in a weak. He should use tooth-brush, snuff water and reject it, and must remove the hair below the navel and under the armpit. He must keep himself away from the spiritual impurities which his mind tells him as impurities, such as, the legal impurities (Janābat) and impurities caused by going to the latrine.

As regards elegance, it is preferable that the man should be a symbol of beauty among people both in the use of the turban and other dress. He should keep his beard and head properly combed and have a thick beard, and a staff in his hand, as they are the signs of dignity, greatness and nobleness. A woman should have her hands dyed, her head-hair annointed with oil and properly combed and be attired in such colourful garment as may attract her husband, she should adorn herself in ornaments of gold etc.

As for the dress, all the people the world over agree that nakedness is a shame and the wear is an elegance. The display of both private parts, and also some others, is a vice. A fine dress is one by which the whole body is covered. What covers nakedness in the body (such as the private parts and the thighs) should be in addition to the one which covers the rest of the body, leaving the hands to act freely for the fulfilment of the needs, and not be held back to the neck. The man should avoid the use of clothes indicating delight, shamelessness and wantonness, such as, the silken clothes, dyed and saffron applied, or clothes through which the skin of the body can be seen. However, for the woman, there is no harm, as she is created as a kind of delight for the attraction of her husband. A man who effeminates himself is cursed; he is away from God as well as the people. Similarly, a woman who tries to be man-like is cursed, and is away from God and from the people.

As regards the dwelling, it is necessary that it should be such as to protect against heat and cold, also against thieves; it should protect its inmates and their goods, so that the second phase of the intended socio-economic devleopment may take a practical shape. One should not take too much trouble in building plastered house painted with pictures, nor should he build it very spacious or very narrow. The finest dwelling is

one which is easy to build, is airy and moderately raised. By a dwelling and other acquirements is simply intended the fulfilment of needs which confront man in a manner as to please sound nature, and what is considered right by good customs. There are persons who are immersed in the luxuries of life and have made them as their main aim in life. They, therefore, may not be free from the wordly hardships, nor be safe from the punishment of the grave and that of the Day of Gathering.

As for a journey, though it is undertaken for important purposes, there do exist toils and moils, involving also loneliness and separation from the native land and near relatives. Thus, it does not behave a man to undertake it in haste, he should go on a journey only for important missions. He who intends to go on a journey, let him seek a good, reliable companion as a lone traveller is just like a bewildered devil; perhaps he may be without a real experience of it. He should not stop at the higher position of the road lest a misfortune overtakes him. If the land is barren, he should hasten in his journey, if it is fertile he may move slowly, taking rest and allowing his animal to pasture, which is a sign of mercy and also requirement of the animal. He ought to be vigilent and watchful against a calamity at every place. When travellers halt at a place, they should have their tents pitched on a hill, so as to be safe from the continuous torrent, and be able to come together at an hour of difficulty.

As regards walking and sitting, a man must avoid walking on the fringes of roads; he should avoid excessive haste and too much tardiness because they are signs of foolishness, unsteadiness and weakness. He should not sit in the middle of a circle of persons. The best place to sit is that which is praise-worthy and profitable for him in the Hereafter and in his life. The worst of the sitting places is the road from where one's gaze falls upon the beauties of women and from where confusing pictures are drawn in the imagination.

As for the sexual intercourse, it should be done under a veil and a blanket. This is the dictate of modesty. It should be performed after joking and dallying fully, as that helps in the emission of the semen. It behoves a husband and his wife not to speak during the intercourse, as it is a sign of fine behaviour, he may remain on her belly after the inter-

course till she fulfils her need as he has fulfilled his.

As for the sleep is concerned, man should sleep on the right side, using his right hand as a pillow, as that keeps the heart more wakeful, gives more rest, and is more helpful for the liver. It is not good for him to sleep during the day, except during the hot mid-day hour, and then at the night, except when there arises such necessity. It befits a man to go to sleep with purity and after having cleared his brain from confusing forms by ending night conversation, and after recitation of a few verses of the Qur'ān, so that, he may not see nightmares and scare-crows in sleep.

When man sees a dream, either it is an attack of external forms on the tablet of his common-sense, or it is the result of his obedience to the forces of human nature (Ṭabīāt), such as nocturnal pollution, and seeing of fires and flames by a man of bilious nature. All this is called as warnings of the devil and nightmares. Such dreams have no interpretation. Also a dream may be the result of the flow on mind, of the faculty intermediate between the abstract and the material world. Such dreams can certainly be interpreted.

If a person is suffering from a disease, he should seek cure through complete charms from the verses of God and His names; they are the names which indicate the powers spread throughout the universe. They subjugate the whole of the universe spiritually after the establishment of the connection of some of the heavenly and earthly powers with the others till the whole turns one thing and the subjugation then makes a spiritual execution in it, as we are soon to make clear in details, and he may seek cure by the use of the efficacious and tried medicines as well.

Every afflicted person is caught between two states. Either he quietens his mind and tries to convince it by saying, that the affliction has been decided by God in His creation. Then, he may know that the Divine wisdom which does not remain behind the universe, has decided like that. He may also acquire a spiritual state which in turn frees him from the confusions of worldly life and brings him near to His Lord, making him the heir of a copious share in the Hereafter and of an elegant beha-

viour in this world. Or, he may hesitate and be inclined to the material world and rush blindly into the whirl-pool of grief; he may always remember the lost thing and its beauty and feel sorry for his loss. He will, thus, acquire a state mixed up with the wordly life, tainted with disbelief and rejection of his Lord. The requital for these two (disbelief and rejection) for such a person in the Hereafter will not be deferred. None else will take the responsibility for doing any good to him, and he will remain in a state of confusion and fear perpetually, looking like a mad man or like the one possessed by the demon. By what we have said, it may be possible for you to understand the secret why mournings and lamentations are forbidden.

As for the speech, it must be eloquent, free from stammer, impediments and incorrect expressions. It should be smooth like the continuous flow of water, away from causing injury to any one directly or indirectly by hypocrisy, back-biting and calumination likely to necessitate the ruination of the companionship. Besides, care should be taken of the condition of the addressed such as, his intelligence and ignorance (whether the audience are educated or uneducated). This is an example of the philosophy of living enough for us in this place.

DOMESTIC PHILOSOPHY

The domestic philosophy means that you may observe the excellent characters, the experimental sciences, and keep in view general interests (Ra'yun Kullīyun) in your dealings with the members of the house and your companions, so that, your companionship assumes an excellent form and the noblest connection. It is the providence of God that He suggested to human beings to forge the connection through marriage in the customary and conventional manner. By marriage I mean the marriage with the unforbidden ones by way of proposal and acceptance to be solemnised in the presence of witnesses with the fullest participtation of the guardians, by way of giving dowry in advance and through betrothal ceremony, so that, women obey men, serve them and manage for them their domestic affairs while men may earn the livelihood outside the house. The reason is that man has the sense of honour in the case of wives which flows from the nature on which he is created. He will not allow crowding on one woman for sexual intercourse. Supposing, there is crowding, then it will inevitably lead to fighting and deterioration of the conditions. As for the sense of honour in regard to the daughters, he will not allow that any one may enter his enclosure and approach his children particularly, undress them and jump upon them as do the animals, he may be seeing the scene or it may be like his seeing it. This is so because, man by nature abhors that some one else may have sexual intercourse with his wife and jump upon her.

When man fostered his children before his eyes and made them move under his order for procuring profits and averting harms, then this abhorrence shifted to them. Besides, this is the requirement of the modesty of man and woman; also this is the dictate of reason. Then a suggestion (by the unseen) was made to man to take to concealment and subject sexual-intercourse to cooperations and connections expected of them (husband and wife), as if it was the end for which they were brought into existence. In this manner minds get satisfaction; sexual intercourse is made as if it was not anything objectionable, and thus is permitted the performance of sexual intercourse. Likewise, man by nature possesses a sense of rivalry about sexual intercourse just as he displays it about what is the result of it on his part, that is children.

What injures his part injures him as well as what pleases it, pleases him also. Thus, the ceremony of betrothal ought to be an organized affair; a display of generosity should also be made and dowry be paid in advance as an indication of the truth of rivalry the engagement and the honour.

In the like manner, man is created upon pride, rulership, display of power over what he holds, and desire to expand means of earnings. Woman is created upon diffidence, obedience and weakness in what she holds, and has control over a limited part of livelihood. However, it has been agreed that man is less free for the in-door works, such as, sweeping, cooking, grinding and looking after children; and an agreement has also been arrived at to the effect that women may remain in the houses because of the infirmity of their internal constitution (Mizāj) and weakness of their hearts. Likewise women by their chastity are created upon concealing their lust and non-expression of desire in sexual intercourse in gatherings. Men among them approve of that and show a desire for it. Now when guardians of marrying women rise and intercede, interference by them is considered lack of modesty.

When man is grown up into the bosom of his mother and among his sisters, and when his daughters are grown up in his bosom, he becomes accustomed to the absence of any desire (for sexual intercourse) in them; when his nature is sound, he grows up according to the nature upon which he was created except when something compelling is found which is also supported by expediency (Maslihat). The reason is, that if the door of man's desire (for sexual intercourse) in them (women) is not closed due to his long association with them, corruption will become wide-spread. It is, therefore, that people have agreed to declare an illicit action as forbidden inspite of the difference which some communities have about the specification of illicit actions according to their customs.

It is from the providence of God that He has made men of different degrees. Some of them are slaves by nature, not independent in their living due to the weakness of their resolution. Their only business is to serve the princes, become their dependents and obey their orders. Such persons cannot find rest till they find a prince, either the expected

master-prince or some one else, who could deal with them as does a master. There are men who are princes by nature, they are persons of authority and high ambition and have plenty of means of earnings. Their business is to bear the burdens of the family and remain their chiefs. Then some events happen and opportunities occur in which some take others as captives, become their masters, subjugate them as are subjugated the animals. Subsequently arise for the princes many needs which cannot be met except with the cooperation of slaves. Similarly, slaves have their needs which cannot be met but through the help of the princes. By this plan (mutual cooperation), are arranged the affairs of their living in the best possible way.

It is from the providence of God that He has made children obedient to their parents. It is so, because, when the parents fostered their children under their authority, rulership, affection, mercy and kindness they became rulers of their children when they were infant . Thus, they did not advance in age but under the care of their parents, who were wiser more experienced. On that account, they advanced in age under the state of obedience to them, with the knowledge of the favours bestowed on them and the way they had committed the affairs to them. Similarly, animals are created upon faithfulness and in their continuing on that which is spreading in their hearts slowly and gently, namely to have the knowledge of the favour and the love for him who was beneficent to them; and it is also the favour of God that He placed the marks of natural affection in their parents and the natural love in the young ones, irrespective of the external causes, just as, you see in the animals. In short, by these providences three orders have been ascertained, marriage, the begettings offsprings and ownership. This kind of order according to us is named the 'habitation (Manzil)': by habitation is not meant, walls, doors and houses.

What befits the perfection of the phase is, that you may fulfil the needs which the wedlock has established. It is preferable that the woman may be beautiful, virgin and capable of bringing fourth, chaste, very kind and affectionate towards the children, should have love for her husband, loyal to his property, know the administration of the house, be neither wrathful nor swift in showing weakness. The husband should not

be a beggar, nor a great beater; he should not fly in anger, should not be unsteady, impotent nor affected with elaphantiasis, nor should be a leper, mad and a burden incapable of earning anything. It is thus necessary that there should be love between them to be continued as far as possible. If an unexpected thing were to affect that love adversely, it may be restored through a suitable plan, it could be done by giving the dowry, indicating the existence of the desire to patch up; it may be followed by a marriage feast. This implies some points which are as follows:

1. Announcement of the marriage and the show of kindness in its acknowledgement.

2. To give thanks to the beneficent, as it was simply by his favour that the domestic order is established, and the man reaches his end when he attains his vigour of life.

3. The expression of desire in the woman to be married.

4. Man's coming out all atonce by necessity at the time of happiness to spend money, followed by his coming out with moderate temper, patience over her foul-tonguedness and his making life more comfortable for her in food and drink.

It is, however, necessary for the woman to adorn herself as far as it may be possible for her with ornaments and stripped garments, have brightness of complexion and cleanliness of the body, she may know what kind of behaviour pleases and impresses her husband.

If the order of mutual connection between husband and wife gets upset, it behoves both the parties to appoint two judges, one from each party. The judges ought to be very kind and perfectly just and should have full knowledge of the conditions of the husband and wife. Both parties should then entrust their case to the judges for settlement. As human mind is often stingy, it is not possible for the judges to find out the plan and the right course of justice immediately. They, therefore, first look into the cause of corruption, as sometimes, it may be hard living or

scanty desire on the part of the woman, or the husband may have started liking another woman. Afterwards, they may think over to find a simple way to set right their affair. If no plan could be found and they both would refuse to accept a solution other than separation then in that case, there is no harm in getting rid of the pressure of contention between the partes either through payment of some money or without it. In this case, the role played by the judges should be just and fair.

After separation, it is necessary that the woman should observe the legal period of retirement, so that marriage is not treated as toys of children first put in order and then broken, but as something serious and important. If it is to be put in order, it should be done by spending some money and in the presence of a gathering. But if it is to be broken,it should be done after a space of time and observance of the necessary restrictions and conditions and clearing the issue about the birth of the child in case there is a conception. If no solution is possible except separation, and the husband is not prepared to keep her with goodwill, the judge (Qāḍī) should stand in place of the man and give a decision about her separation.

Similarly the order suitable to the possession (Milkat) is, that the master may choose a person as a slave who is slave by nature and not through force only. It is not possible to try to control and rule a person who is free by nature. However, he can be controlled and ruled by one who is the leader (Imām). Slaves are like helpers of the leaders fit for the plan the solution of which was desired, such as, keeping of accounts, for which is needed a well-informed and intelligent person, carrying of loads, as for that there must be a strong man. The slave may also choose a master if he is free to do so. This problem is a matter for the one who is slave by nature, also for the master who is generous, wise, manly, courageous, and lives a comfortable life. The mean slave, as is known, is always held in contempt.

It is necessary to establish order with benevolence, by joining them in partaking the delicious food, pretty garments, and sweet speech even though to a little extent. It is necessary for the slave to show complete obedience outwardly as well as inwardly; present or absent, he

should show loyalty to the property of his master, seek his pleasure in all conditions, be opposed to his master's enemies and display love for his friends. If the master finds his slave to be straightforward, which is an indication of his having made himself a free one by nature, then he may set him free according to the beneficent contingency he finds for him and for himslef; this is a mark of nobility. If it is not done this way, the beneficent contingency will get spoiled and corruption will assume general proportions.

Similarly it is a sign of good order at home that the newborn is given a proper name, his hair are removed by making a sacrifice. There are some points of note in the ceremony regarding the removal of hair of the newly born, such as announcing the son's relation and his acknowledgement that he is his son and display of happiness by him and offering thanks to the Beneficent. The third one is the relation's love for the son and his mother, while the fourth one, is making of a sacrifice.

It is, therefore, necessary to look into the plan for the child's growth; he should be given simple toys to play with, should be taught to avoid thing likely to harm him: give him a stroke and cause a fracture of some part of his body. When he becomes sensible and starts speaking he should be helped to speak fluently and becoming free from any impediments. He should then be instructed in good moral conduct, and abstinence from what is contemptible, including display of authority. He must learn to avoid extravagance, particularly in eating, drinking and speaking and should observe rules of etiquete in the presence of his elders. It then becomes necessary to impart him education in such sciences as may be useful for him in life on the earth, and Hereafter. When he grows up and attains youth, he should arrange for his marriage and learn the profession which is suitable for persons like him. It is the duty of the son to serve his parents, respect them, commit his affairs to them and refrain from disobedience and grumbling.

For every rule there ought to be a ruler. The ruler of the habitation (Manzil) is the head. The way of rulership is like that of a trainer, expert in the training of his horse. The first thing necessary for him is to know

the various kinds of a horse's pace, such as, the gentle pace, the gallop, the amble and the race, also he should know various kinds of its hateful behaviour, such as, restiveness, lack of courage in wading through water and mud, and display of fright at the mere sight of an elephant, and other wild beasts.

It is also necessary that the trainees should know useful ways in relation to goading, chidding and whipping. Thus, whenever it does a certain act with which the trainee is not pleased and the goading has not produced the desired effect on the horse, he should act in a way as is useful for him, at the same time making the horse understand that it was being punished for what it had done. The trainee's intention should not be to upset the horse to an extent that it may fail to understand even the cause of beating. Let it understand the forms of the order which are issued to it; the fear of punishment should be established in its mind. Even when checks against the escape and other actions have been affected, it does not befit trainer to leave the horse unrestricted; he should stand by its training till it becomes part of its nature to an extent that even in absence of the fear of punishment, it will not do the thing it was prohibited for. It thus befits him to deal in the same way with his wife, children and servants till the desired order is established. There may be a woman who by nature is female servant, there may also be a female-servant who is free by nature. Here, wisdom requires that they may be dealt with according to their nature and not by force, Oh my God! when there is a disgrace in enslaving her.

Similarly it is from the providence of God that man is created by Him as a social being. His socio-economic development will not be complete in isolation; but it will be accomplished by the company of the other persons when they get together and co-exist. Likewise, for this company are required some morals which create and preserve intimacy, remove the harms which happen to it, and then may be worked out a plan for returning to intimacy after it had disappeared, as the benefits of company cannot be acquired but through intimacy.

The foremost in this behalf are blood-kindred, then come neighbours and then fellow-travellers. They are all like partners in learning and like

slaves of the same master. It is also necessary to pay visits to each other, present gifts, do correspondence, cooperate in the affairs of living, display mutual agreement and leniency in speech, and extend help when needs occur; thus grows intimacy and becomes lasting. There ought to be exchange of salutations, asking of permission before entering into the houses of others, lowering of eyes from other women and showing consideration even in small matters, because sometimes hatred creeps into the hearts as does the aunt, by acts like taking precedence in walks and speech, quarrelling, disputing and slandering. The rights, however, are different. There is the right of Islam, that is the right of friendship towards neighbours and fellow-travellers. Then there is the right of those whom the right hands possess; then are the rights of wives, of blood-kindred, brothers-in-Islam, and of the parents.

ACQUIRED PHILOSOPHY

Acquired philosophy is, that you may look for comforts and elegant life, and that you may make such efforts by which, through other dealings, you may attain all you need in the best and noblest possible manner. If it is not done that way, you might be involved in difficulty and hardship, and then needs will make a rush on you with the result that it will be difficult for you to fulfil any of them.

Know that the cause why the people differ in their choice of professions is, the rush of needs on them to such an extent that, it is not possible for the members of the house to procure all that they need without the help of the members of various other houses thus resulting in the second phase of socio-economic developments. For example, when they stand in need of food they have to undertake tillage, and for this they need animals and their domestications. This they cannot accomplish instantly, particularly when they intend to accomplish the task in the best possible manner, creating beauty as well as excellence. Similarly he stands in need of carpentary, and balck smithery; and if people intend to do this work in the best possible way, they will need a long practice, and experimentation and knowledge of sciences which obviously is beyond the scope of a single individual.

In the like manner, food involves bread and condiment. If a person intends to prepare the best thing from them, it cannot be done by him alone, nor can it be done by members of a single household; it needs the whole life in acquiring and finding out better varieties of food. People also need dress which in turn requires cultivation of cotton, spinning and weaving, which is not possible for one man to do and to make from it everything excellent. People need drink, and they unavoidably have to find out water and the way of digging wells, at times even to carry water to the water-bags. They also stand in need of dwellings. In short, what is possible for the members of every house is to work for what suits the first phase of the socio-economic development.

What suits the second phase, namely the consideration of excellence and beauty in every need, is certainly not possible for members of a single

house to attain; they need at this stage population's division into different groups enabling each group to pay attention to one of the works and improve upon it by individual attention and repeated practice. Then he will become an expert in that trade, he will be able to find out its fine aspects and make it a means for the acquisition of the other needs which overtake him. Thus, through the human society (Hai'at Jtimāiyah) their affair will be set in order according to the second phase.

When needs become numerous and dealing parties failed to come to an agreement on what one party needed, they felt the need of a matellic substance from which one could not derive benefit except by giving something in exchange, while making its value and existence permanent. They thus found out hard cash (gold and silver) etc. When the leadership became established in the third phase, its order needed helpers of various kinds. It was thus one of the professions became open to people. The principles of profession are found to be confined to some divisions as follows:

1. What suits the leadership, such as, waging Holy War (Jihād) and adjudicating according to the Divine Law.
2. What suits food.
3. What suits dress.
4. What suits drink.
5. What suits dwelling.
6. What suits trade and supply of goods to meet the needs of the needy.
7. What suits pursuit and it is to satisfy the needs in the land, the sea, the high land and the low land and to avail of them at the time of need.

The reason why people choose different professions is confined to two considerations as follows:

1. The suitability of faculties for those professions. For example, it is suitable for a brave man to become the helper of his leader. The strong man who is not brave and cannot show gallantry in war like the real fighters is suited for carrying the loads. One who knows subtleties of dealings

is suitable for trade. Again a person who knows how to fulfil the needs is fit for search and so on.

2. The instruments and the teachers suitable for the phases.

Some people hasten to adopt a profession under pressure of necessity, whether it is good or bad. It is well said "For every fallen thing, there is one to pick it up". However, it suits persons endowsed with manliness and vigour that they should adopt a profession which is not base, nor is comtemptible. A man's sense of understanding requires that he may look into his needs and choose a profession which may fulfil his need. We have seen many a hungry man having chosen a profession which does not fulfil his needs with the result that he hastens to adopt beggary and degrades himself. Then there is a man who is very lustful but he does not earn save what is sufficient for his self only. Consequently, he hastens to fornication and shamelessness. Had his profession been in conformity with his need he would not have been overtaken by shame. Again there is a man of angry temperament, who happens to choose a profession which results in his degrace. The corruption of people is generally the result of their following and imitating their elders without understanding what they are doing. They rush blindly into the professions of their companions, even though not suitable for them; Oh my God, except when there happens to be a disgrace for them. In that case a person tries to get rid of it. This is a fact fully known to the wise.

The rule of living is at times tightened because of the straitness of profession and the profession is sometimes expanded due to the expansion of living. When a particular profession becomes of doubtful consequences, it should be given up, as "Every man is created for a particular thing". Every profession has two facts, and should therefore, be adopted and followed carefully and after deep thinking. One is the acquisition of work-manship which may suffice a person's needs. The other is to care for what his intention is and thus make the right selection. When a person enters some business, it is his duty to first look into its principles and instruments to be used; when he has understood them properly he should then look to its finer points and related requirements.

EXCHANGE

When every man became distinguishable and distinct on account of his profession and when it was realised that every profession could not fulfil all needs, people unavoidably went for exchange of things to complete the desired phase, thus giving gifts to seek other's pleasure; it is intimacy which basically is the need, and through it are fulfilled the principles of needs and cooperation. In certain conditions, magnanimity, faithfulness and blood relations strongly encourage the man to spend money and give away his profits generously. Thus were they inspired with the idea of buying and selling, involving exchange of money for money and also renting which is exchange of money with profit. Furthermore giving free gifts, and spending generously for small needs without expectation of compensation either in this world or in the Hereafter. They were also inspired to undertake lending, which meant spending profits with some compensation, for such needs; and with debt too, which means lending as well as buying and selling. The concept of buying and selling is preferred, as is seen in case of money paid in advance (Bai' Salam).

When the object behind the exchange is fulfilment of a need or a mere exchange of the two cashes (silver and gold) which too constitute needs in brief, all this is done by specification, keeping in view what is right and the phase itself. It is necessary that men should not be ignorant about the thing sold, its price, profit accruing from it and its ability to fulfil the particular need. It is also necessary, that there should occur proposal., acceptance and handing over the thing to the concerned party, so that both sides feel satisfied over the exchange. An agreement must be arrived at about the rejection or otherwise if the thing exchanged is defective. A time limit should be fixed for letting a thing on rent, with full details given. It is also necessary that the parties entering into an agreement should be able to distinguish what is right and what is wrong.

Man is by nature stingy, as such, denial or delay in payment of debts often takes place. It was for this reason that people were advised to put an agreement in black and white, in presence of witnesses and strengthen it through mortgage Gambling is forbidden; what is needed is money and

without any compensation and without the willingness of the mind. Ignorance and folly incited men to gambling, also on account of greed for what there is a possibility of danager but to which they were blinded. Usury too is forbidden. It is the desire to make an extra earning on one side, and the compulsion of needs on the other that compels the needy to undertake payment of extra money through usury which eventually becomes very hard to fulfil. What, in short, is permissible in agreement, is exchange of money or profit in exchange of money or a generous and willing parting with money. Earning of money outside these two ways is not permitted; it is a false thing to do.

Bribery is forbidden, because here money is spent to procure what belongs to others. It must be considered in every contract what will heppen in future, namely differences, quarrels and putting off debts. Every measure must therefore be taken that no dispute arise in the undertaking. It is thus obvious that in the third phase of socio-economic development all that might lead to dispute or generate conflict and all that leads to the contention in the usual course must be avoided.

CO-OPERATION

Human beings are not all equal. Some are unintelligent while others are intelligent, some wealthy and some empty-handed but able to earn. Some disdain doing mean works and some do not do anything at all. There are some who are overwhelmed by needs, therefore, find it impossible to fulfil some of them. And yet, some are free, this is why their living is not properly ordered. They, therefore, need assistance such as in the cultivation. A person owns land but has no bulls and the necessary seeds and is thus unable to do the work. Some, however, have two of these things, while some have all the three. They too stand in need of speculation (Muḍāribat)[1]; for example, a person has money, but has no time for trade or cannot undertake journey due to physical weakness or dislike, or being busy with some other work. Thus it is that cooperation and the partnership become necessary for earning profit. Similarly, it is not easy for one man to tackle all the aspects of a dealing, he, therefore, stands in need of some agency and surety, both becoming partners in the dealing by inheritance. Sometimes there are partners who cooperate of their own accord.

1. Mudāribat means to traffic with someone's property for a share in the profit.

THIRD PHASE

Is it not the fact that when people cooperate in such dealings distinguishing each person by his profession some seeking the help of others there take place exchanges and cooperations leading inevitably to a link between different groups of people such as tillers, traders, weavers etc? These groups constitute what we call a township. A township does not mean mere walls, markets and fortresses. If there live villagers close to one another, and there exist in them groups, dealing with each other, the habitation is called a town or a city; the city by that link becomes one thing. Groups and families are like parts of a person's body, constituting an entity. It is, therefore, necessary to protect the unity of that entity, keep it in a sound condition, complete its benefits and then hit upon a plan by which the perfect soundness is attained and by that plan is meant the leader (Imām). In our view, by the leader is not meant a mere individual. Of course, when he takes the charge of the city and is prepared to manage its affairs, these affairs will be fully reformed and the leader will become leader in the true sense of the word. Then are to be looked into the needs of this one individual, the leader, whom we have named as the city, for the removal of the causes for corruption and way for its return to its original state by a reforming scheme according to each and every need. These needs are as follows:

1. When the transactions and dealings take place between the people of the city, stinginess, jealousy and denial enter into them, resulting in differences and disputes among them. If the door is not clssed to these evils, the inevitable consequence will be quarells and disruption of their relationship. Stinginess and jealousy are found in every community, and a more stingy and jealous community is in greater need of a leader than the ones shich possess less of this evil. It is, therefore, necessary that there should be a just rule accepted by all the people to which they may take refuge for the settlement of their disputes. When a person does not care for the just rule and is excited with anger, stinginess and jealousy, people stand in need of an assembly to prevail upon him from which he may not be able to run away -- an assembly or one man obeyed by them

all from whose orders they have no desire to run away. This phase is termed the Execution (Qaḍā').

2. When baser tendencies corrupt actions and low desires prevail upon men, the city becomes corrupt and diseased. Prohibition, reprehension and a just rule are therefore necessary. As none obeys the other it becomes necessary for the people to collect together to prevail upon disobeying ones, or there ought to be a person who is obeyed and feared so much that people are unable to turn away from his order. This phase is called the potent monarchy (Shahriyārīyat).

3. People are not free from hatred, jealousy and grudge. Often times they become daring and commit murder, indulge in loot and plunder, and use force for all that they do. They want the city order to be corrupted either by seizing property, lands and power or by indulging in rancour and injustice or by display of deep hatred of religion. It is, therefore, necessary that the brave fighters should gather together to resist such persons, and protect the city from their onslaught. This gathering of theirs should either be for the establishment of the rule which their minds find acceptable or there ought to be an individual to be obeyed by them and who can personally participate in the war with his power and wisdom. This pahse is named the 'Holy War' (Jihād).

4. The city is what we have described above but it has forms and shapes which when possessed by it, make it into a perfect form possible, and if they are missing, then are left in it some defects. All people want to establish those forms, but they certainly need a person to whom they may commit their affairs and who may work in the light of his correct judgment. The reason is, that every one cannot establish order, nor is it easy for everybody to spend whole of his time for it. When all people share profits in all things found in the city, it is easy for them to establish justice for which they have entrusted their affairs to a single individual to whom they obey. Thus there are certain things to be taken care of, such as, the protection of the frontiers, the establishing fortresses, raising walls of markets, building of bridges, digging of canals, arranging marriages of orphans, and protecting their properties, distribution of alms among the needy and of inheritance among the heirs. Similarly

collecting information and providing answers of what is addressed to all the people, maintaining accounts of income and expenditure etc; this is called 'trusteeship and headship (guild) and the one in charge of them is called the trustee and the headman.

5. True faith and upright religion even though clear in proof by which the sound reason finds guidance towards them, there ought to be a missionary. The reason is, that there exist in large number people of corrupt nature, they deisre comforts of life and obey their low desires, and thus oppose the truth. They, therefore, are in need of a missionary endowed with wisdom, a teacher in religion and a preacher who may inspire them for the cultivation of nobility of character, proper management of the house and maintenance of mutual dealings, with the force of eloquence and warnings. This phase is called 'admonition' (Mau'izat) and 'purification' (Tazkiyat), and he who works for them is called the purifier, the guide and the preacher.

When the establishment of law and order in a city where live a large number of people with varying natures and objectives is found to be difficult perhaps because their opinions are divided, it becomes necessary to pick up one man who may establish the rule. This one man who is responsible for all this is a true leader. He is rare thing; what generally happens is, that one individual holds the charge of two or three things and another person taking care of the remaining things. There also is a rule in a defective city according to the needs they have agreed upon, There is a head of every group of artisans who go by his judgment or an assembly of intelligent and learned persons which enforces the rule. Sometimes, establishment of a just rule is due to a man who guides the people to justice; he is divinely supported and is proved truthful before them. When such a rule is neglected by the people, they are smitten by one or the other harm and this they had suffered many a time, harms such as the fight, corruption or some other harms which were from the unseen as a punishment for evil actions.

When the leader is raised for the city, it is necessary to consider certain conditions, which if lost, the leader may not be able to realise the desired phase. He must have helpers to assist him in the fulfilment of the

task entrusted to him: it is also necessary for him to deal both with the army as well as general public with justice. He must also have money with which to strengthen the army and support the helpers, because they are personally available to meet the needs of the common people; they, therefore, should be able to provide every possible help to them. A city is complete if it has four thousand fighters from amongst the citizens at the time of calamities, some of them tillers, some weavers while others are such by whom the second phase can be reformed; its leader in this case is the complete leader. If it is below that phase, certainly the city is incomplete.

A complete city may differ from others of its kind in the establishment. When twelve thousnad soldiers are present befor the leader ready for the Holy War and the country is extended afar and the soldiers are neck and neck in the cities and the leader fulfils their needs then wisdom reckons him as one of the caliphs. Again some caliphs differ from others. When one lack of soldiers are attached to the caliph and the country has become vast, then he is the great caliph above whom there is no other caliph good God, when the meaning of the caliph may be taken as a simple usage for imitating his order and prefering him without the execution of the order of his caliphate, just as it befits, as in that case he is the caliph of the caliphs.

QUALIFICATIONS OF A LEADER

It is necessary that the leader combines in himself seven cardinal virtues which we have mentioned, otherwise he will be a burden on the city and the city will be a burden on him resulting in the worscning of condition of the people. If he is not brave he will be unable to fight against the enemy forces, and his subjects will not look at him but with an eye of contempt. If he is not magnanimous, evil will overtake them for which there will be no remedy. Besides, if he is not wise, he will not find a plan in which lies the good of the city. It is necessary that in the eyes of the people he possesses dignity and high rank and is found to be among those known, from him and from his fore-fathers, praise-worthy, and of brilliant works, otherwise reverence for him and fear from him will not be established in their hearts. This is the principle of leadership. His dignity will be then either because of their faith in his good character, his sincerity for them and for meeting their needs, or together with that, there will be an unseen plan requiring the existence of this man.

Every leadership whether perfect or imperfect must possess high rank. There are, however, two conditions for the man who intends to have high rank. One is the creation of high rank suitable to the leadership which he intends to have in relation to those five kinds of needs mentioned before, little by little, till he completes the intended share. The other is protection of the high rank and repairing the wrongs caused to it by means of a suitable plan. When a man who commands no respect among the people intends to become of high rank, it is his duty to first adorn himself with such virtues as may be suitable for the intended high rank, such as, generosity, forgiving the wrong-doer, humbleness, bravery and wisdom. He may then behave towards the people as does the hunter when he intends to hunt beasts. The first thing which the hunter will do will be to go to the thicket, look at the fawns, fix up their place and then will assume an aspect suitable to their nature and habits. Besides, he dresses himself in green clothes and conceals himself with the leaves of the trees. He then shows himself to them from a far and confines his look to their eyes and ears. Whenever he finds wakefulness, knowledge and scare in them, he remains in his place, immovable like a mineral without any movement. But when he finds neglect in them, he moves

towards them a little, and when he comes near them and does find no scare on their part, he excites them to joy by bestowing a favour on them and throws towards them the sweetest of the fodders they like. The bestowal of favour invokes love and affection for the generous. All this is so, because, he is generous and by nature does not counteract any one and by that act he had no intention to hunt them. Thus, when he creates love and affection for himself in their hearts, he may catch and imprison them, as the imprisonment of love is stronger than the imprisonment of iron.

Similarly, the leader, when appearing before the people, must make his appearance so effective by his dress, speech and attitude that the minds of men would wish and desire him. He may continue to draw to them, and show his sincerity and love without any joke and not in the manner which may indicate his intention of hunting them. Thus, it is his duty to show his superiority to them by the intended manner till he sees that their minds are pleased with his superiority, priority and the order he intended for them. He should then preserve all this and should do nothing to deviate from them. If he were to transgress a little, he should make up for the loss by the display of kindness, goodness, sincerity and by meeting their needs. He may also make them realise that to get his equal is impossible. Such attitude fills their hearts with love and respect for him and generate in them a spirit of subordination and humbleness.

With that all, a perfect leader needs the compulsory obedience of people, so that, they obey him when he is to take revenge from those who conceal enmity for the leader in their hearts. He is required to repair the harm done, through goodness and the disclosure that the beneficial contingency necessitated what he has done. Besides, he may be more prosperous than the rest of the people, because, they are in love with prosperity. Whenever they look to prosperity, they get pleasure. He ought to be independent to give as well as to take. Whenever he finds a man quite fit for warfare or fit enough to collect the tax levied on property, he may double his gift for him and raise his rank. And whenever he finds in a man some hesitation in carrying out the command of the leader, a display of inefficiency, he may decrease the gift and lower the rank. Besides, the leader must possess wakeful eyes, so that, he

knows the conditions in which the people are living; he should possess insight as well to know what aims and objects in life the people have.

QUALIFICATIONS OF A QADI

When you sit in judgement (Qaḍā'), put on an awe-inspiring dress, be composed and guard against what may become the cause of boldness on the part of a contending party against the other. You may listen to the complainant as to what he wants to say about the accused, what connections he had with him, such as, an agreement and past relationship and what is his argument in favour of what he says. Then you may hear the accused as to what he likes to say about the complainant and any other connection he had with him in the past, and what is his argument in support of what he says. Thus, there are three points, and it is necessary that each one of them may be considered thoroughly. As regards the intention of each one of them, we have directed you to know it first, so that, the truth of the complaint and the answer of it may be ascertained. Certainly, both parties are contentious in their intentions, otherwise there would have been no complaint at all, O my God, when it had been a verbal contention, they would not have found the truth. This was the first point. One may base his complaint on the truth or both of them may charge each other with malafide intentions, and yet each sticks to his own desire. This was the second point. The explanation of the case on which the charge is based may be made. If they agree on that, then this will be the order of the judicial sentence and not of the judgment. If they differ, then he should tell them: "You have differed in the explanation about the agreement, so certainly one of you is a liar and the end of the liar will be such and such in this world and in the world to come". This was the third point.

Here we have made things clear as far as possible by explanation, and it is, that people are tempted to differ on the basis of speculation and suspicion. Not caring against telling a lie has also been the cause of such an action; love of wealth too is certain to blind the man concerned. Perhaps an exhortation may benefit him. If the agreement is gained, well and good, otherwise you may ask the complainant the basis of his opposition to the apparent, customary and the known course, to produce two witnesses or more by way of an evidence; if he does not agree, one witness with an oath from the complainant to take the place of the

other witness would suffice. If he still does not agree, then the revoking of the accused and the oath of the complainant will correspond to two witnesses.

You follow the analogies and enquire from the people without being known to the contenders. If there is a difference between the statement of the witnesses and what you are inclined to think, you ponder deeply over the truthfulnessof the witnesses, otherwise there is no need towards the ratification and going deep over the enquiry. When you have examined the case, look at their arguments. If each one of them has a strong argument or it is strengthened by the Book of God as you know and by what is commonly known to the people, the judgment of the case is clear. But if both the arguments are equal in strength as you know or both are weak, in that case, you follow the principles of the rules which we have taught you before in connection with the dealings, and give them the suggestion of peace as far as it may be possible which also may imply their pleasure through the concessions to be made by both sides or even without that. Peace is, however, better. If peace and their pleasure are not possible to be established and the decision is inevitable, you may give a final decision, but if it is doubtful, you may give an inconclusive decision, as happens in the case of stolen property or blood-money in case of retaliation.

While taking a decision, certain principles are to be borne in mind. If you are thoroughly acquainted with all of them, you will not doubt as to what the decision should be. Those principles are as follows:

1. To take anything with fine.

2. Every condition and acknowledgment that had taken place between the parties should be put forth as an authority, if they remain silent about their case, the known and regular course may be followed.

3. Fulfilment of the intended implications of the agreement of every person, such as, the profit and gain and the fulfilment of all one had openly bound himself in the agreement.

4. The case must be of a domestic connection, or of an exchange or the result of a cooperation. When all efforts in investigation and search fail, the decision taken should be, that the link between them should be broken and every person may be allowed to remain where he was. If there is an aggression by one against the other, then justice should be given to him against whom aggression was made, in proportion to the extent of aggression, neither more nor less.

5. While interpreting acknowledgments, evidences and claims, the generally known course may be followed. Whatever is doubtful, may be fully inquired into except when it is known by the contexts that it is a sheer denial. In such a case the decision should be based on principle.

CORRUPTION OF CITIZENS

There exist certain causes for corruption among the citizens; they are as under:-

1. People get divided in their religion, and the division is not generally free from falsehood. If there is falsehood in the worship, they will suffer in their future life; if falsehood is in their dealings, they are to suffer in their worldly life. Besides, the division generally leads to quarrels and strifes which are the root of corruption. The remedy is, that the apostates and the deviators should be urged to return to God; if they refuse and persist in their apostacy and deviation, they should be put to death.

2. There are concealed forms of corruption, like magic, poison and presence of rogues who purchase goods from people and sell them while they had no money in their hands. There exist shameless judges (Muftīs) who urge to the people to strifes and tricks and the persons fermenting contention. They all should either be put into prison or killed.

3. Corruption in the properties of men through usurpation stealing and briganding.

4. Causing corruption in the bloods of men by murder which may be intentional or by mistake or by a doubt of mistake and through the inflicting of wounds.

5. Inciting people to corruption, such as, fornication. Man has a natural dislike to see people crowding over a woman under him. This act amounts to the change of that nature dragging men into fights and waging of war, this invariably implies corruption of the lineage which is an important thing for every man to think of. This evil in turn, gives rise to independence from marriage which is the result of the second phase and much more of the first phase. There is another evil such as sodomy, it entails a change of the nature of man. Man has not been created to be entered into sexual intersourse by man, but has been created as a maker of the sexual intercourse. Besides, this evil is tantamount to the neglect

of lineage and leads to independence from marriage. There are other evils, such as, gambling and usury, as by them the properties are squandered away and besides, result in many quarrels. In addition, there is the evil of drinking; through it man lodges himself into the corruption of religion and besides giving rise to fights and fueds.

6. The change of nature the man is created upon. For example, man is created upon such habits which befit the male while the women are created upon such habits as are suitable to the females. It is, therefore, necessary for men not to leave their dress and habits, and for the women as well not to give up their dress and habits, because doing so would lead to corruption.

When a physician looks at those evils, he either proves the crime of the man by certainty and then fixes up penalty for him or he manifests his involvement in the crime and then rebukes and reprimands him just to profit him thereby. Every crime has its effect on the scale of corruption. Some crimes are stronger than others, each crime also has a weight which is determined how for people' indulge in them. It is, therefore, necessary for the potent monarch to have a deep look into them. He should treat all the citizens like his own children, wish for them what he wishes for himself, give due consideration to the city, have a feeling of compassion for it, as he leads it to the correct remedy if it stands by this condition. If the affairs are complex, he should choose what is simpler and easier.

MILITARY EXPEDITION

There are principles for the general of an army to consider when he desires to wage war, they are as follows:

1. He may choose the more useful of the two things in relation to the city and the army. Thus,he should not give up his inclination towards peace so long it is permissible for him and should not think of war as far as he could do so except when there is a disorder which otherwise cannot be removed or there is a lasting disgrace for the leader and the city.

2. He should ponder over the purpose of waging war. For example, his purpose may be the removal of injustice, attainment of fame, possession of properties, lands, or drawing attention of his subjects towards himself when he fears war may erupt. Or his purpose may be the annihilation of persons wicked by nature or depriving them of their properties, or taking them as prisoners, or killing their leaders. For each one of these wars there are definite methods, to be observed. In case of war by which possession of properties is desired, he should not rush blindly into an abyss which may lead to the wiping out and the annihilation of people as far as it may be possible.

3. He should collect military equipment and soldiers and know the extent of knowledge of every man, and should not thus rely upon any one for more than what he is fit for.

4. He should have a team of spies and should guard himself against the spies of the enemy and their plots as far as possible.

5. When the leader sets out for holy war he should station his forces in the different directions. There should be a right wing of the army, the left wing of the army, the rear guard, the advance guard and the centre of the army. He should then appoint an officer for each wing to be in charge. When he prepares for a battle, let there may be four scouts for him. He may look at those who like him, but those who do not like him may be more numerous. It is, therefore, necessary that the leader should not take part in the battle personally as far as possible. All the five wings

of the army should be within his sight, and under his own information, nothing should remain hidden from him. The whole army may be looking to its leader and listening to his voice. Then, the leader should come out for the duel, well-guarded, as the wisdom combines both the things. When the leader proceeds for a duel with a man from among the enemy he should look at him and at his misfortune and then put up in front of him a man stronger than him and the most reliable among the people. He should incite him to fight, by his words, by the show of happiness and through encouragements and by holding out to him the handsomely, covetous promises if he turned out victorious. When any enemy troop advances towards the wings of his own army the right step for the leader would be to despatch a similar party against it, he should not leave it to fall into some misfortune as far as he may be able to do so, as the mistake made by the troop can be rectified, but the mistake made by the five wings cannot be rectified. The cry, the shout and persistent exhortations give the advantage of fifty soldiers.

Let the leader maintain a position of fortitude and firmness which suits him and let there be a remedy for each mishap and a plan for every event before it takes place. The two armies composed of five wings, should be before him and under the observation of the fighting soldiers, so that each one of the two armies can look at the omissions and the commissions of the other and its power, feebleness, strength and the weekness of its determination during its actual participation in the fight.

Let the leader be like a wolf which when it is despaired of one way, attacks from the other way. His first consideration may be to overcome the enemy and cause division, despair, faint-heartedness in its ranks. When he observes such a state in the enemy forces, he should bring out some other power from himself to make a great treatment, and thereby establish a clear distinction.

When he has succeeded in his objective against the enemy troops, has divided and broken down their forces, killed their competitors, frightened their hearts then he should verify his own view of them which he had formed before the war and then exact full justice from them. The leader should have no hesitation in killing, disgracing, subjugating and

humiliating the enemy till it becomes quite powerless, having no way to escape. The command should be completely in the hands of the leader without any contention. At that time, there is no harm if he shows favour to them. What is necessary is, that he may spare them as a rebuke for them and as a show of his supremacy throughout his reign, levy poll-tax on them, keep them as slaves and powerless and demolish their fortresses. It is necessary to reduce them to a state where it is not possible for them to do what their predecessors had done, that is, they may not gather together. In short the upholding of the objective achieved by this victory is not less in point of knowledge, minute consideration and the hardships than the victory against them in the beginning.

TEACHER OF PEOPLE

The teaching of one who teaches the people their welfare is of two kinds. One is, his teaching by which their characters become rightly improved and their second and third phases of the socio-economic development are set in order through the pursuit of righteousness and establishment of conditions of welfare. The second is, by which their nearness to God is set aright and their condition in the Hereafter is put in order in a way we are soon to mention it in detail. The second one is again divided into two kinds. One is the benefit of the problems which form the principles of the order of the people and their nearness to God. This is done at times by way of a speech and at times by writing, on certain occasions it is done by creating in them a pleasing aspect which is called the peace of mind (Sakīnah), and it is interpreted as an attention to the Hereafter and diversion from the abode of deception and from what pleases the mind in the world. This purpose is served at times by strong sermons, sometimes by effectiveness of the companionship and on certain occasions by meeting the pious persons.

The condition of the teacher of welfare is, that he may be upright, perfect in morality, giving preference to the Hereafter over his world and its charms. He may be the giver of good advice to the people, commanding them to do good and prohibiting them from the doing of evil. He may know the Qur'ān and the Tradition by heart and understand their meanings and wisdom thoroughly. He may be broad-mined, highly dynamic, straightforward and capable of directing others to straightforwardness. He may be just, purposeful, acting moderately, of fine behaviour, of perfect honesty, and deep wisdom. He may be looking for what impels people to his obedience. It is also necessary that he may surpass others either by plenty of honesty and knowledge or by his extraordinary achievements, not found or rarely found in others.

The manners of such a teacher include that he comes down to the level of understanding of the people and is not subtle in his speech, because if he does that he will either be taken as a liar, become contentious, or the benefit of his knowledge will not be achieved. His greater inclination should be the employment of eloquence as it has a direct appeal to the mind.

The first pillar of a sermon is the narration of stories and the news which occasion diversion from the wordly abode and prepare for the Hereafter, and the breaking of vehemence of the self. It could be done either by giving an examplary punishment because of the mischief wrought for the world and the Hereafter or by encouragements towards a better order which may be true and not false like the action of some of the preachers of our time, whose preachings are leading people more to misguidance than to guidance, as it is a commentary of the speedy revolution of time and the loss of firmness in the following of one way as by that the might of the people is broken. The second pillar is explaining gains and losses of order. Here a particular speech may be considered suitable and not the general one, which may be close to the desired advantage. The third pillar is the use of similes which impress minds and imaginations which are obeyed by the understanding, then there are the well-known truths, the people should stick to:

The teacher of men who guides them towards their welfare, has either received the knowledge from the Unseen and is raised by the Unseen for that teaching, or he may have received it from the teacher who had received it from the Unseen, with deep thinking, search and information in a way the first teacher had intended and on which he had based his case. His relation to him is like the relationship of an independent thinker of a school (Mujtahid Fil-Madhhab) to the absolute independent thinker (Mujtahid Muṭlaq). He may also deliver his speech without knowing the wisdom and meanings implied in his lessons. The reason is, that though the true Law (Sharī'at) even it has come in an uninterrupted order from the prophets, people have differed over its explanation, correctness and the way they practise it. The one who understood the practice (Sunnah) linked up with the principle of the Law and traced back to it, has certainly succeeded in achieving the final stage of knowledge after the prophecy, while the person who understood the practice without knowing its attribution to the principle of Law, has also succeeded in the achievement of a certain rank. After this, there is no rank of the learned ('Ulamā') but the rank of the learners. For every group of learners of knowledge and that of the learned, there are available elaborate principles and the conclusions derived from them. If we were to explain them fully, we will be going out of the limitations of brevity.

CHIEF OF PEOPLE

It is necessry that a chief of the people should be a man from among them. He should be just, upright, knowing well where lies the good and where lies the bad of the people, quite awake to receive the news and to investigate what they contain. When a man dies and leaves behind inheritance, it is necessary for the leader to dispose it of properly, because, it is the duty of the one who is invested with authority, to distribute it among the people under two conditions. Frist is, that he may consider those who were more entitled, were more helpful and useful to the deceased when he was alive, and then those with whom he had sympathy, was pleased with, and with whom he had some kind of transaction of property. Imagine, how they were living and did not need his property, would he dispose it of to whom he would have given it and who would have been his choice. The reason is, that the property is after all his property and he had the right to decide about it. If he had given it to persons other than his relatives, then certainly the relatives would have a grudge in their hearts. Sympathy is like one's becoming wealthy with his property. The heir, therefore, naturally thinks that his property has been usurped, negating cooperation among them. What can be summarily deduced from this rule is, that the son has a priority, and then comes the father; then the wedlock, then the brothership and then the uncleship. As for the detailed account of it is concerned it varies according to various persons, and there can be given no precise account of that.

When a guest or a poor man unable to earn were to come to the people, it is necessary that they gather before their chief for fulfilling his need in a good way. That is because, the entertainment of a guest demands generosity which is one of the great and illustrious virtues, and also because in it lies the general good of the city showing that it is not empty of generous persons. If the leader had not given subsistence to the poor guests which they needed they would have been starved. Man is created upon generosity and mercy and upon love for each other. But when simultaneous display of generosity and mercy is not possible every time, the third phase desires that it should be a rule to be observed in case there is seen a possibility of disturbing the order by the extremists.

In journey, it is necessary for the chief of the people to walk according to the steps of the weakest of them, attend to them and those who walk with him, bear their burden and help them. For him, it is also necessary that when people make a beginning in the direction of civilization, and raise a wall around the city and then a market in the centre of it, they should do it keeping in view the equality of distance of the market from all sides of the city. Besides, he should settle all those people who are near in relation to each other and share the common workmanship at one place, and make for them a large hall to collect there at the time of their misfortune. He should build an enclosure near the city for their own gatherings and for the shelter of their animals. He should build a mosque in every quarter of the city and arrange for the availability of water near it as well. He should appoint a leader of payer for every quarter who may establish their prayer, and a reader also who may teach them writing and guide their children. All these things are made a part of the duty of the leader who teaches people their welfare. When any misfortune descends upon the people, they should turn to their chief for redress.

HELPERS OF LEADER

When the leader is unable to establish all the reforms by himself it is necessary to have helpers for him for each one of the five needs mentioned before. The necessary qualifications of helpers are, that they should be upright, be able to fulfil the needs of the people adequately and be obedient to their leader. They should have no desire of power to flout his order openly or secretly. A helper who lacks this qualification deserves to be removed. If the leader does not remove him, the prevailing phase will be disturbed. Wisdom requires that the leader should not take a man of such leanings as his helper, for it may be difficult eventually to get rid of him. There is also a case of one who has a right on the leader because of being a relative or having done some favour to him, as in that case the leader will consider it hateful to remove him. However, he may raise his rank and help him from his personal property if he is able to do so. The leader is in need of seven persons; they should all be obedient, sincere and loving towards him, they are to be as follows:

1. The minister: He is to be the resort of the workers, one who knows about the properties and their proper distribution, and is vested with responsibility in this behalf.

2. The commander of the army who may gather soldiers, obtain information of their conditions, unite them and know their number and power as well.

3. The superintendent of police, who may keep an eye on the mischief-makers and on the wrongs done to the citizens and punish them for that.

4. The judge (Qāḍi), who may settle the cases contending between the parties. It is better that the agreement of the people is obtained in the presence of a large party, there should be witnesses, who should be upright, and also make arrangements for putting it in writing.

5. The chief muftī (Shaikh-ul-Islām). His duty is to establish religion and provide direction (Irshād). He should be very enthusiastic about

the propagation of religion and have helpers who may command people to do good and prohibit them from the doing of evil.

6. The sage (Ḥakīm), who may possess knowledge of medicine, poetry astrology, history, mathematics and letter-writing. The leader certainly stands in need of these arts.

7. There may be a trustee (Wakīl) as well, to be responsible for the income and the expenditure regarding the property of the leader. This is so because, the leader has to attend to numerous affairs, and therefore it is not possible for him to pay exclusive attention to what is connected with the living conditions of the city; without this the very living system will be disrupted.

It is the duty of the leader to enquire daily or on alternate days about the conditions of the people and then act according to his thinking and insight; he should not allow them to become useless. If they clearly prove fit, he may express his pleasure to them and encourage them to do the like. If they commit a mistake, he should reprimand them to put them on the right course. When the leader has a fear from some one whom he has raised to a high rank, and who now is not obeying him, the best plan in that case will be to distribute his work and rank among two persons, or even among more, according to what he finds good in his opinion, such a course will break his power. When the leader and his helpers are restricted to various affairs of the people, it is necessary that, the responsibility for their livelihood should be shared by the entire population of the city, because each citizen constitutes a part of it to do useful work as do other parts. In that case, it is necessary to collect money from the citizens in which justice should not be lost sight of; injustice, wrong-doing and conflict should be strictly avoided. For that, he should fix a rule to meet the needs of the helpers and should in no way harm them. This course, however, varies in case of various persons. He should raise a treasury for property which is recovered as a tax to be collected in it, so that they have a ready provision when smitten by misfortune.

It is better for the leader to choose for himself unoccupied land to ferti-

lise it afterwards, and also acquire a flock of cattle; this is more advantageous for him, is more suited to promote his prosperity, and is easier for the people as well. When the leader finds in his brothren and relatives, enthusiasm, a sense of help and true love for him, he may know that their help is far greater than the combined help of all others.

When every leader becomes independent in a city or a combination of cities and wealth flows to him through taxes etc., brave soldiers are inspired with love and zeal for him, but then, as the time passes, niggardliness, grudge and greed enter into the minds of the leaders. Consequently they begin to quarrel among themselves and come to fight with each other. As a result of that, many lives are lost, the living pattern is upset and every phase goes out of order. It is necessary to find out a solution when such a situation arises, and the solution is, that the caliph of the caliphs may be established, who may be so powerful, zealous and possess such an army behind him that it may be simply impossible for some one else to deprive him of his country. Even if an over-throw of his power is taken for granted, it will happen after general trials and after the array of heavy armed forces against him. Besides, large sums of money are to be spent on it and great exertions are required to be made. That again varies in the case of different persons and the conditions which prevail at a particular time.

When the leaders dispute about the caliphate, come to fight and do not agree on the appointment of one common caliph willingly or unwillingly, it is a calamity for which there is no remedy, except that God may raise a most powerful person, supported by both the Unseen and luck, and that. He may pour terrible anger in his heart and in conformity with that, the bravest and the most powerful armies may also join him, and he may then continue to fight dissidents and break their power throughout the country. But such a change is not available at every occasion. It is, therefore, necessary for the people to stick tenaciously to the fourth phase with all its requirements.

The case of the great caliph is both hard and positive. It is thus the duty of the caliph to cultivate the perfect moral characters and send to every province of the country a chief (amīr) who had been an embodiment of good and whose heart had been always filled with the obedience of his leader. If he was to find some signs of want of obedience on the part of any chief, he should effectively teach him discipline and make the armies and the need connected with them pro-

perly settled. By investigation this need is found to be two-fold. One is the exaction of tax on the properties and elimination of the proven tyrants by sword. The other settled needs which are not connected with the army include making arrangements for the chieftaincy (Niqābat), the direction (Irshād), award of judicial decisions (Qadā') and the carrying of inspection. He should appoint a man for each requirement unconnected with the army, who may be fully aware of it, is just and with whom people feel satisfied. He should be a person of authority and veneration among them and may obtain a firm oath from them never to use sword. If the inspector wants to retaliate or crucify the brigands, then he should not do such a thing without requesting the army commander's help and permission.

In short, the leader must prevent the public from taking the sword in its hands. He should not remain negligent of any congregation that takes place against him under a rebel, and should not rest till the congregation is broken and the situation becomes satisfactory. When he allocates armies to do a job, he should send the scouts after them to observe their activities; he must use his insight to the utmost in regard to them. If he were to know that somebody among the armies is aspiring for the caliphate or is planning a revolt, he should not rest till he has punished him. If he comes to know that some congregation is taking place in the armies against him, then he should have no patience in raising a similar congregation by way of bringing to the finalisation stage the dispute and enmity which exist between them according to the regular course, particularly when settlement and unity become impossible. These are the ways to be considered after the establishment of the caliphate. As regards the acquisition of the caliphate in the beginning, it is not possible unless great persons, well-versed in the art of war join the aspirant for caliphate, and his superiority is accepted by them. There are two swords, a sword of subjugation and a sword of intimacy, and he has to make a show of each as the occasion requires.

CUSTOMS

It is from the providence of God to mankind that He fixed deeply a stamp in its nature for the cultivation of morals and socio-economic development. If he had left it to the nature of people, no one would have done an action untill his moral character, his experiments and knowledge had guided him to it. If a man had not imitated any other person, one after the other, he would not have been guided to the achievement of moral character and excellent phases of socio-economic development and the world would have been behind their establishment, and majority of the people would have been reduced to animal life. God did not leave human beings in that shape, but made their minds like mirrors, with the forms of some of them imprinted in the others. This is how man rushes to do the action according to those forms even though their mystery has not been unravelled before him by his scanty knowledge. God has made the persons adorned with the seven cardinal virtues as the persons of authority by nature and has made the rest of the people their followers by nature. They are thus to continue as chiefs for ever if the people are left to themselves and no hindrance, such as a corrupt custom, hinders them from that. If you were to go deep in your investigation, you will find that even the animals follow the principle of custom. For example, you see a pigeon doing certain action, then the other pigeon follows it and knows intuitively that the form imprinted in its heart is what it had seen in the other form of that state which has agitated the desire for that action.

There is a man who gets married and engages in some other work in the manner mentioned before. If he is asked what excited him towards the consideration of limits pertaining to marriage, he will find no answer, nor even one from a thousand. His only answer will be that he had seen his forefathers doing that action and finding fault with one who deviated

from those limits. If this man had not followed the custom he would have joined the animals.

After examination of this principle occasioned by the nature of man, it becomes necessary that there may be an external support as well which may urge man to hold fast to the custom, it may be an action of a great, wise person whom the powerful as well as the sage had also obeyed provided there was a general beneficial contingency in it and provided the people had experienced deterioration of conditions when they abandoned it or had suffered a punishment from the Unseen whenever it was given up by them. Every country has a certain form of custom visible in their speech, dress and also during the times of their misfortunes. Every city has its own custom to follow and every tribe has a particular kind of custom, nay even a portion of the tribe has its own particular custom to go by.

The city is a place where exists an obeyed chief who guides the people towards knowledge and a particular direction with the result that, the city itself becomes a director (Rāshida) guiding them towards war and hatred, consequently, it turns out to be a powerful armoury or a guide towards abjection and degradation. with the result that, it becomes a place of abjection and degradation.

The custom, even though pure and good in the root of nature because of its being a watcher over good characters and good socio-economic developments, sometimes changes, as if accidently, into an evil. There are reasons as for such a thing happening, and they are as follows:

1. If a custom is established in a contentious situation or by following a leader, character does not take birth, and men sound in their nature are prevented from practising generosity and authority. If it is based on generosity and authority, it prevents a man unsound in nature from reforming his life, as it is not suitable to him except when he comes down to the level of having a follower and also contentious. Or, it takes place on giving and spending money lavishly, on the use of splended garments, on possession of enormous property, and he hardly takes notice of it but after a lengthy exertion.

2. The corruption of the custom due to its opposition to good character and good socio-economic developments. Such a corruption may take place through making fornication and sodomy permissible, and allowing women to adopt fashions of men, and allowing men to adopt fashions of women.

3. That which corrupts the Divine relationship because of its having taken place on submersion into luxurious living and because of deviation from the remembrance of God. The best custom is one which helps growth of morality and socio-economic development and which is wide and not constricted. Besides, adherence to it may not be such that one who abandons it is so reproached as to cause an unbearable injury to him. Besides, a custom should be of an intermediate nature, between extreme luxury and extreme austerity in living, customs which were current among the citiżens of Hijāz during the days of ignorance and the people of the populated villages in our country.

A person who deviates from the custom of living is either a person of authority and complete reason, who understood and found a certain custom better and finer than the old one which was in vogue; or the man who is shameless, profligate and immoral not under any control and influence. About such a person is said "when you are not ashamed of God, then do what you like". The first is the one the beauty of which is quite clear to the people and they lose no time in accepting that custom even though after some time. As for the second, it may be made easy; the people may be commanded to do good and not to give it up to corrupt the old custom and push it away from the minds, when it is already accepted. He who has become the master of people, is an obeyed monarch; there may also be a guide philosopher or a chief of the people; it is the duty of such persons to discriminate the good custom from the bad one, and to reprove people who abandon anything of it, and if some one does not abide by it, he is the treacherous, deserved to be removed from the side of authority as it is said that the "people follow the religion of their rulers." When the rulers become corrupt, the people in turn will also become corrupt.

People entertain different views about customs. Some arrange them

according to the properties of the stars. Thus, a newly born child is given a name particularised by the properties of the stars and styled to these properties just as is cited in the story of Bahrām and Dilārām. Some arrange customs according to intelligences, the angels ('Uqūl) and to the obedience to them as is seen among the majians. There are some who arrange them according to the unity of God, the benevolence and the sincerity to God. An account of it is to follow soon during our discussion on the verification of creeds.

CORRUPTION OF PHASES

These phases of socio-economic development become corrupt when their pillars which support them are neglected, or when a certain custom relating to the wish of the people regarding the second phase takes birth, resulting in complete regard for the first phase and pushing it behind the back. There is again a yearning of the people after the third phase with the result that, the observance of the considerations ordered in the second phase is totally given up. In short, when the order of the fourth phase becomes obsolete, the good of the people lies in sticking to the third phase with all its implications. They mut agree among themselves on a just rulė which if they ever disobeyed will stir up mischief and they will start fighting among themselves. In consequence, their adversity will be far greater, much beyond their expectations. When they fight with each other and disobey the just rule, their minds become attuned to the culture of disobedience, making the emergence of a caliph inevitable as a sort of image of their disobedience. When image becomes useless, it is necessary to stick to the most illustrious rule. Similarly, when the third phase goes out of use, it is necessary to stick to the second phase with all its implications. And when the second phase were to become obsolete, it is necessary to stick to the first. For example, when a food common in the second phase becomes unavailable, it is necessary for the people to store in their houses a rough tasteless food, such as, the crusts of the dates in Hijāz and the roots of the carriots in our country. When a complete phase is unavailable, people should content themselves with the first phase. He who does not understand his profession needed in a particular phase, often-times is not prepared to give up the search for the familiar phase even when it is wanting, with the result that, he is overtaken by anxiety and dies of hunger.

Likewise a man who is leader by nature but whose leadership has become

useless either by injustice or due to some other socio-economic developments, will if understands his profession, surely rush to the second phase and ensure his survival. But if he is not wise enough to understand his profession, he will keep on yearning for the leadership while it is fleeing from him, eventually dying of hunger and sorrow. Same is the case of a man whose profession is fighting while the instruments of fighting are not available and the phase had not yet called for fighting. If he is wise, he will rush towards what suits the second phase, otherwise he will be always wishing to fight while fighting is fleeing from him till he dies of sorrow and hunger. There is a well-known verse of a wise man about the lost thing.1

When you are unable to do a thing leave it
And pass over to what you are able to do.

People face disgrace when they give up their first profession or make it strait to suit their living. This is a corrupt custom and amounts to violation of the rule. A wise person makes deduction and surely finds out some way to get rid of both disgrace and hunger with the permission of his Lord. The real cause of corruption is the failure of people to comprehend various shades of socio-economic development and to remain clinging to only one of them.

1. اذا لم تستطع امرا فدعه وجاوزه الى ما تستطيع

INTERNAL CONSTITUTIONS

Are you able to observe constitutions of men and their difference till every constitution appears to you separate by its predications and consequences? Here we are to assit you by a definition easy to follow up.

1. Consideration of search for the weight of hardness and purity of constitutions and the weight of creation of characters from them. A man of perfect constitution is one who is complete in shape and fully possesses the seven cardinal virtues. There may be a man fully perfect, having most of these virtues, while resembling in the rest. Then there may be a man of complete constitution in many of them and deficient in the rest. There are, however, particulars for each one of these constitutions, which, if you were to count, will reach a hundred thousand, or even more. Every constitution has its particular consequences to which man rushes by natural necessity, as stone, for example, moves down-wards and fire rushes upwards. We have drawn your attention to some of them in the chapter on characters. You better think over that carefully. A brave man rushes towards resistance, killing, shedding of blood and the gaining of domination, while a coward rushes towards fear, lack of push, and retreat from perilious situations. In this way a man of certain constitution from among those hundred thousand rushes towards movement and actions which are suited to him.

2. Consideration of search for socio-economic developments and constitions suitable to them. For example, a man of perfect constitution imbibing all the seven virtues, bold in reflection powerful, proud with mercy, and merciful is fit for leadership. As regards the particulars of leadership, such as, the chieftaincy (Naqāb'ah) and others, they suit the type of constitution already pointed out; as regards administration of the house, it is necessary that its guardian should not fall short of the

specified characters. Similarly for every socio-economic development relating to fighting (Jihād), commerce etc., there are suitable constitutions and a man thus adopts a profession suited to his constitution.

3. There is the consideration to search for high ambition and its preservation. In my opinion the ambition is like a dome of iron which cannot be penetrated. When child becomes wise he is granted a degree of ambition in his toys, eatables, and drink, in his love for the parents and in his humbleness towards them. At this stage his resolution does not go beyond these activities even if he sees the king controlling his country and the master controlling his house. He looks at every good order with the eye of toys and not with an eye of care. Thus, these sights (king and master) do not distract him from his search for toys, because the qualities of the king and the masters such as comeliness, strength, bravery, wisdom and love are outside the framework of his character. The child, therefore, rushes towards such objects of desire, movements and actions as are suitable to characters in the bloom of his youth. When he attains vigour of life, his characters become perfect and he then either becomes fit for leadership or for a portion of it or for some other socio-economic development.

I am not pleased with you till you devote your attention to every dome even if it is defiled by custom and acquired sciences. A child may become old compulsorily but his becoming old is included in the dome of the child. Some old man becomes a child but his becoming a child is included in his old age. Similarly, a master of family who is satisfied with his lot having no want, has also a dome of ambition in which there is an inclination to the filling of the belly and the covering of the private parts. A man of tight living also has a dome higher than the dome of one who is satisfied with his lot. In this way ambitions rise as they move towards the kingship. There is a king who exerts hard for the extension of his country, and does not remain content with the two-fold facilities provided to the family of the houses. For that, the people stigmatise him saying, "what has happened to the king that he is not satisfied, has no trust in such and such person who lives luxuriously and is not embarking upon the dangerous ventures." But they were mistaken in stigmatising him, while the king was right in pursuing the fulfilment of his

ambition he was created upon. In this way every ambitious person has his sciences, preferences and the evidences suitable to his ambition. I have seen such persons engaged in wordy disputes and this makes a certain impression upon a wise person.

4. Consideraton of search for the origins of nature of man. We have informed you that three forms are closely connected with man, animal form, human form and personal form. Sometimes animal form prevails upon the other two forms and then a person is named man of human constitution. This is, however, a secret which cannot be comprehended by demonstration; it is comprehended by the clear ocular view. Yes, he bears consequences and relations which can be seen in him by the gnostic. There is a person on whom human form has prevailed, such a person becomes a man of the constitution of prophet Enoch (Idrīs). Then there is a man who is overcome by the personal form, such a man becomes a man of the specific constitution.

We have also informed you that man has three kinds of existence; spiritual existence, similitudinary existence and external existence, either complete (Sābigh) on sharp (Ḥadīd). Know that the man on whom the spiritual world has prevailed is a man of the constitution of prophet Abraham, and the man who is prevailed upon by the similitudinary world is a man of the constitution of prophet Jesus Christ, while the man who is dominated by the sharp existence is a man of the constitution of Prophet Moses. The man who is prevailed upon by the help of the earthly elements is a man of the constitution of Prophet David, while the man who is prevailed upon by the help of the heavenly elements is a man of the constitution of the Holy Prophet Muḥammad. In short, the details of this science will not benefit a person, it is only the ocular view which will benefit him.

Know that by the sharp we mean that the characters are positive as required by the humours of the body, while by the completeness (Sabūgh) we mean that the cahracters are similar to the humours of his body and to his heavenly help. The truth about the characters is, as we have made clear, how the characters are created from the Nasama and how they are connected with the bodily help which suit them for the

members of the body. It has been proved, that a broad-minded person unavoidably becomes brave and pregnant with hope, while a narrow-minded person unavoidably becomes coward and without hope. When characters, members, qualities and help agree with each other in measure, then that state is called completeness, but when characters precede while the members and the help retreat, then that state is named the sharpness (Ḥiddah).

If you were to go deep in your investigation, you probably will come across a man bad in composition, weak in body, but there is bravery in him equal to that of the two persons. When this man becomes old or falls sick, even then the great signs of bravery remain in him. You probably will come across a man good in composition, strong in body and there is bravery in him equal to his body. When this man becomes old or falls sick, or his plan is wanting, his bravery will become deficient accordingly.

REALITY OF SOCIO-ECONOMIC DEVELOPMENT

All that we have mentioned about the science of the characters and the science of socio-economic development is a self-evident truth, needing no proof; it is inserted into the root of the nature of man as the sciences of the means of livelihood are inserted into the nature of animals and birds. This evidence is enough for you that they have been inserted into the root of the nature of men, that no community of men the world over has in any way differed about these sciences, their establishment, their reality, about the praise of him who completed them and the blame for him who neglected them. I have heard one who has not been granted a sound nature saying, that this order of living they have taken from their ancestors. If the ancestors had not been there, they would have been negligent of it. If by this is intended that the second phase of the socio-economic development is based on the first one then it is correct and there is a reason for it. Otherwise it would appear absurd, and the sign of its absurdity is, that even if a man has grown up in a remote desert and had not seen a man at all, then also he certainly imbibes the characters which we have mentioned. For example, there will be a cutting and a pause in his voice and he will possess all that the first phase necessitates. He will feel pain at the separation of the female, will find rest with her and continue to seek her if she is absent. When he finds her, he speaks with her in an understandable language. Subsequently when the inmates of the houses are joined, the dealing will take place among them, they had come to know first from their ancestors through narration.

We have seen persons living in mountains and in deserts who have adopted no religion, nor have they professed any faith, nor have they clung to and preserved any rule of their forefathers, but inspite of that, they rush towards the principles of the socio-economic developments and the

characters, even though they had not perfected them. Here are two kinds of people who need no consideration.

1. The fools, reduced to the level of the animals. They always follow the principles of these sciences but attempt at refusing them. An example of their refusal is like the example of a man who denies that he has eyes, ears and the perceptive faculties, while they are there intact and their consequences are also manifest.

2. Sophism: There is a group of people which believes in sophism. It also attempts at refusing them, though they always follow the principles of these sciences. These two groups are, however, the deceived ones, just as the animal when it falls short of a plan, falls short of its living for example, it does not desire marriage connection. Similar is the case of the sophist and the fool.

Know that what is required for the human order is the complete health; below it is the incomplete health and still below that is the crushing illness. In short, the root of the nature of man requires perfect health. When a misfortune befalls the body, then follow the incomplete health and the crushing illness. What comes after that is the evil. For example, the earth at no time is empty of the first phase. Similarly, larger cities and partially advanced people are not devoid of the second phase of the intermediate order. This phase is found missing only in some of the places due to bad constitutions of the people. Likewise the third phase which God makes it to prevail by necessity, either by the appearance of a caliph from Himself in whose heart He puts the wisdom of the third phase or by the appearance of the caliph of caliphs, the latter bearing his ambition by following his knowledge, or through raising kings who loved justice and brought the learned, the sages and the men of experience, close to themselves. Then through them the country will be reformed. Or He will raise tyrants created upon boasting and following the customs of past kings. This effort of theirs will bring in its wake what God had desired and planned. In consequence, the people will give up mischief, and become accustomed to submission to the ruling power, and the earth of God will be in peace. The earth, however, is not devoid of the third

phase of the socio-economic development according to these stages. If it ever became more incomplete than that, then it will be a disease of the earth which will continue till the crisis is removed.

SECOND MAQĀLA

PREDICATIONS OF HUMANITY

Our aim in this Maqāla is to mention two ways for every problem, one provided by the argument and the other by which men's intelligence relating to their means of livelihood is guided. Thus, you try to be with clear sight in your affairs.

It has been proved conclusively that there is a Necessarily existing one in whose existence all the possibilities have a recourse. The perfection of the mind in its intellect lies in this, that it may know its Lord with its unity and attributes, and know that there is no change of any form into the other but that He is the changer of it Who Himself transcends every form. The necessary in this place of ours is that we may investigate the saying about the way which Rahman has placed in the nature of man by which he is guided to devote himself to the gnosis of God. Both animal and man share the knowledge being regularly poured from God into their nature and to think of an unreasonable preference is not true, and it is that when a thing was not in existence has come into existence, and that the existing has changed from what it formerly was through an effective cause. This is the reason why animal gets scared from a voice, a happening or a movement and what corresponds to it. If you were to study its condition closely, you will surely find that it was not just scared away; it got scared when it felt that there was certainly a thing to be feared. However, this accepted judgment is not acted upon in certain forms. Not acting upon the universal judgment accepted by its universality in some of its particulars is, that either the universe has not taken note of the penetration of the universal into the particular, or it has not taken note of the investigation about its penetration and has forgotten that judgment that what was not in existence must necessarily come into

eixstence at certain times, just as, it is found in man also, nay even many men hold this.

Man has preference over the animals in two ways as follows:

1. Man begins to act upon this judgment in what the animal does not act upon, and it is because of man's extreme carefulness and wakefulness.

2. Man attains perfection by this knowledge and does not treat it as of no use, nor does he leave it as an instrument to know thereby his means of livelihood only, as is the habit of animals. Animal understands personal difference and then knows itself and its young ones as different from the others of its species; it also understands the specific difference, and then knows the male as distinct from the female. Likewise the male seeks the female and not the male. It understands the specific difference and on that account, knows the animals of its species as distinguished from the animals of other species. Therefore, it shows intimacy with the animals of its species and not with others. It knows harmful species as distinguished from those which do not harm. For example, it knows that wolf and lion attack and injure others. Similarly it knows its kind as well in contrast to the other kind. It knows that it is not the function of a vegetable and a piece of stone to make a movement and put up an opposition. Similarly, the animal understands the difference between all the differing species, but the effect of this knowledge does not appear except when a need occurs which cannot be fulfilled without putting this knowledge into that form; whatever is without that, remains in it summarily, the effect of which, however, does not appear. An animal cannot independently think deeply over this action of it. Its example is like that of a pure Arab who certainly knows the subject and the object with their necessaries and properties. It is on that account, that he does not make a mistake in his use of them, but he cannot be perfect in these sciences nor has he an independent look into them like a grammarian, because the grammarian thinks over that science as fixed in his brain, studies it carefully and makes it a target for the arrow of his understanding.

We have understood that similarly an animal perceives human being as

different from what is not a human being, but the effect of this perception does not appear, Oh my God, when there is an Unseen effect breaking the known order, while the knowledge of man about its different kins is represented before him even though no need had taken place for those sciences. He understands the difference between man and others.

From the actions of men is seen wisdom, in what animals do not act. Man encompasses the measrue of time, its length and shortness, the direction, and the measure of the distances; he has comprehended thoroughly by interpretation the movements of the planets. In this way there is an encompassment of a thing which transcends the encompassment of another.

In short, when man saw in himself and in the universe an orderly plan and guessed about the arrangement just as he guessed about the planets, he came to know by his nature, that this existing, regular order must have a cause outside this world. This much of knowledge is, however, established and proved as fixed into the nature of all men. This is why you see people in the east and in the west acknowledging its establishment, differing only in its particularisation according to the extent to which they comprehend the order. Some who have fallen short of, stood in need of proving the active power in the order which is seen in the three kingdoms of nature (Mawālīd) and in the meteorological objects. The reason is, that this much of the order is more important. The other order even though established with him summarily, has not moved his heart to the limit of anxiety, disquietude and search in a certain way, just as a vulgar even though he comprehending the amenities and the sweet things of the kings in general and knowing that they are superior to the amenities provided to him is not moved by them to the limit of search and the loss of contentment. Therefore, you find him satisfied with the amenities of the persons like him vis-a-vis the sons of kings and persons of high ambitions. The knowledge of amenities has occasioned among them their search and has caused the absence of contentment. This is the reason why you find them dissatisfied about the amenities of the kings and the wealthy.

In short, people have sought only active power in this incomplete order

represented before them with beauty. Some of them referred that order to the nature of the elements and their powers. Some thought it to be the movements of the planets, while some of them turned it to the consequences of the spirits of the pious etc. It was all the result of speculation, an investigation and observation which fitted into their knowledge. They, therefore, acknowledged from their hearts the lordship of those persons and accepted them as chiefs. What commands them to this is a complicated error. They are either to die upon this faith of theirs in a most hateful condition, being covered with ignorance from all sides and being most distantly removed of the creatures of God from the truth, or the providence of God may come to their help to enable them to advance from this incomplete order to an order more complete than that, seek its cause and break their first faith etc; they are thus in utter confusion. This, however, is the way of those who investigate their Lord through their thinking.

The upright man, however, says: "If my Lord did not guide me, I will be certainly from the misguided people". He, therefore, devotes himself to his nature and there he comes to know that his lord has placed in it a true knowledge and a true gnosis according to what suited it. A detailed account of this subject is, that the man possesses two kinds of intelligence, by which he, on account of his extreme purity, hardness and his attachment with the higher world, excels the intelligence of the animal to a known quantity, and an intelligence which is, as if, not from the kind of the intelligence of the animal at all. The man is granted this intelligence when he annihilates his world knowable by the senses (Nāsūt) in the world of Almightiness (Jabrūt) and in the gnosis of God which descends on the root of the nature of man, so that, his life here and in the hereafter may be reformed. That intelligence is given to him to an extent in which animals also share with him, but he has excelled in it to a known quantity, thus, the upright religion (Dīn Ḥanīfi) is, that you may know your Lord with true knowledge by your intelligence relating to the means of life in which there may be no ignorance at all, and you may esteem His perfection and His attributes, by your tongue in agreement with your intelligence.

It is not a distant thing for man to know his Lord by his intelligence. It is

possible for him to acknowledge his shortcomings when the matter happens to be outside his power. He may at least acknowledge in general when the field becomes narrow for the elaboration, and imagine the form of the intended one to know its condition and acknowledge the general introduction accepting that, He is such that nothing is like Him. When the truth will appear, even though in the hereafter, beauty and splendour will come out from that imagined form and he will begin to ascend with the help of the general introduction towards the true gnosis, and that true gnosis is a secret from the secrets of God, as if, an ocean of gnosis is put into a small vessel of intelligence of Nasama free from any mixture whatsoever except the summary of the elaboration.

Here we set a simile. Is it not a fact, that mind conceives every thing with a certain kind of perception, a ture perception, whether the thing is existent or non-existent, possible or impossible, or a necessary one? When we say what pure non-existence is we imagine non-existence, otherwise the decision about it will not be correct. And does that form agree to the pure non-existence and how? If it agrees to it, then it is not the pure non-existence, or it does not agree to it and how could it be. And if it had not agreed to it, then the decision which does not apply to non-existence will not be possible.

The truth is, that when we go deep into the form, all the predications of non-existence flow from it which are decided by correct judgments known as true by the binding necessity. The truth about such a thing is, that mind has a provision for the power of its perception by nature. Thus, when there arises a need about a certain thing, it establishes a form settled in it. Then it makes that form as an explanation of the known, and renders its essence actually the essence of the thing, and its predications actually its predications. Together with that, mind understands the general rule, that nothing is like the non-existence. This is how it gets rid of the complicated error, till, if reaching the pure non-existence and the removal of the veil from it may be taken for granted, mind will not find it different from what it had imagined in some way.

Similar is the case of all that transcends the perception of its perceptive faculties. It however cannot reach the particularisation of the form of

the non-existence by the non-existence through acquisition, undue thinking and labour, but by a gift from its Lord which He has poured upon it from the side of its nature, as He has made the revelation to the bee and the sparrow for their means of livelihood and for the beneficial things of life. Similar is the particularisation of the forms of the Lord who is outside mind's, comprehension. On its part it is only a general wakefulness, awareness and an attention and nothing else. When it pays attention to the working of the universal judgment believing that there is the originator and the changer for every existing thing, it comes to know it to be simply a gift from Him poured down upon it from the side of its nature unattainable through acquisition. It is the sustained effort that it may turn to that attention and perfect itself by it. The reason is that man is created upon perfecting himself by moral characters and knowledge.

The way of this knowledge and its deduction from the universal rule is, that man may know that there is an originator of this visible and proved order, who has brought it from non-existence to existence, who is outside humanity, is quite different from man's attributes, and that nothing is like him. There is not much harm if he does not know what actually in some way he is, who is his cherisher and guardian and who does not resemble this order. But when he progresses from the sensible to the imagined and the fancied, he finds the Lord of the order transcending all aspects of the imagined and the fancied. And when he progresses further from the present to the absent, there also he finds his Lord transcending the absent just as he has transcended the aspects of the present. In this way, he will not find himself untrue in his first knowledge, nor will he return from it. Similarly when the consequences appear to him to be in agreement, he attributes them to his Lord, and when some other consequences also appear to him in agreement, he again attributes them to Him. This is an elaboration of his first knowledge without any blend of an error and folly.

There are those who saw an incomplete order, and attributed it to what followed from it outwardly, such as the Naturalists who attributed it to the natures of the elements, and the Sabians who attributed it to the movements of the planets and acknowledged their lordship, and the

polytheists who attributed some of the consequences to their partners. They had not freed their nature upon which God had created them, as they had neglected the complete knowledge ingrained in their hearts and mixed it with the tangible and their familiar habits. It is not a distant thing that a general, universal reality may be fixed in the heart of one, then during elaboration he may decide what may contradict it, like a man who when he uses medicine acknowledges the obligation of healing inspite of the fact, that his temper does not allow him to use it. Similarly, man from the side of his nature decides in favour of the cultivation of the natural characters which encourage him to the perfection of hardness and the attachment with the higher world, but despite that, it does not become possible for him to characterise himself by them.

Perhaps the secret of it is that by nature (Ṭabīʻat), things familiar and tangible are compelling the heart, and therefore, it is not possible for it to pay due attention to the predication which is ingrained in the mind. In short, by knowledge is meant here the glorificatin of God's praise and He has singled out man for this. It is ingrained in the mind of every person, but some of them contradict the universal judgment because of their absorbtion in the tangible and absence of their devotion to what is ingrained in their hearts. The reason is, that the judgment which man gives from the side of his intuition is not like that of the acquired science.

NAMES OF GOD

Has not the argument acquainted you with the fact, that the Necessarily existent is neither a universal nor a particular, as He is the principle and the root of all existing things to whom relation of the whole is euqal and the whole is included in His oneness and He is the ready particularisation (Taqaveen) and the real existence? Verily, the nature of the defective universal awaiting His grace for survival, and the narrow, restricted particular have parted from Him. The truth is, that both the universal and the particular are simply the projection of reason and an artifice of perception. The reality, behind which there is no other reality, is free of them both. God has a universal grace for all that exists, whether it is a substance or an accident, or an essentially originated after it was not, or was with an attribute after it was characterised by some other attribute. It is all from that grace. For this point there are two aspects of perception.

One is from the higher side, where man sees a reality of unity having penetrated different theatres of manifestation. The other is from the lower side, and here man sees every theatre of manifestation as independent in which the grace of God had appeared; it is called the 'state' which has appeared to him in every theatre of manifestation by a name. This is how names multiplied according to the number of theatres of manifestation. This aspect constitutes what suits the detailed gnosis. The Necessary, existing by His essence, knows all that emanates from Him; all this is included in His knowledge by His self, from His essence, a knowledge which does not leave anything connected with the known and its attributes but has counted it. And why not when the all that is known is the result of His effect, splendours (Shu'ūn) of His essence, and of perfections of His person. His knowledge is not like our knowledge. We approach a thing from the side of its accidents though the way of senses

and then we find it (thing) from the aspect we went from, while He (God) comes to it (thing) from the side of its causes and the origin of its existence which is (God) by way of the sacred knowledge.

In short, His knowledge comprises all the known thins, their universals as well as particulars. But His knowledge is not like our sensuous, human and defiled knowledge, just as all His attributes are not like our defiled, human attributes in the origin even though they resemble, to a certain extent, in the ends and the consequences. This is why, I do not find any difference between the philosophers and the religious, learned scholars, in what they say about His knowledge and attributes except a verbal dispute which vanishes during investigation.

Have you examined the realities of words which you use as a regular habit? You may know that, when you use a word to give a name and an attribute to a thing, there are signs, marks and consequences, in agreement with them. The use of the word and name given by you are correct. But there are other signs, marks and the consequences which in this case are excluded. For example, murder, even though linked up with the use of sword, cutting of the neck etc; flows from the consequences and signs, but an investigation may give a decision that all this is excluded from your naming that action as murder. The thing you relied upon while giving the name amounts just to bringing out the soul and nothing else.

Similarly what is understood from the word merciful (Raḥīm) is, that the named may be looking at the people with compassionate feelings, to give them what they need. This is like the action of a father in relation to his son. As regards the inclination and tenderness of the heart, it is, in fact, not this for which they have used the word mercy. When scrutinisers of languages paid attention for a comprehensive explanation, they did not find anything except tenderness and perhaps one who speaks of mercy and all that is derived from him. If pays attention to the tenderness, will pay attention only to the drawing of the picture of mercy in a form suitable to his purpose, not that it is the mercy, so that he were to give to them all the things they needed. His action is like the action of the father towards the son without tenderness. There, however, the use of word mercy is correct according to their language.

In short, these words need only to be placed along with the realities they are intended to denote. Similarly, the realities took notice of their number and distinctness in the light of the consequences, the signs and the marks. I have known every reality by its consequences and have placed every word in front of a reality in agreement with the consequences.

Perhaps, the naming of an abstract by words you employ in your language is done in consideration of the ends (Ghāyāt), and they are the consequences and not the principles derived from the essence of the language, and are drawn from the reality and not from the metaphor. The fixation of the principles is done by the people who call themselves learned and speak of what concerns them not vis-a-vis the pure master of the language. If we come down from it we can say that this kind of speech is permissible, acceptable and also recognised, and that there is no dispute about it.

Have you scrutinised from what your language arises? You must know that your deep perception withdraws from gazing at Divinity. As an introduction to the order of this word, there is nothing wrong if you were to describe your Lord by those of your sciences, as they are actually the true sciences. I wish I had a simile to disclose what I have concealed in this speech of mine! Is it not a fact that, one who gazes at trees, says after that he saw blackness or darkness? He is not here a liar in the language of the people living at remote places. The reason is, that it is a speech which copies the impression about the form of blackness upon the eye, just like that. Is it not a fact, that one who goes far deep in the south says that the northpole has fallen or has set in while it is there in its position in relation to the earth? But because he had gone far towards the south, so he began to imagine to himself as if the stars are setting. Don't you say that the sun has gone under the clouds whereas the sun is above the clouds and the clouds are above you; you saw the sun in the form of what was under the clouds. This deviation does not render the speech incorrect nor against the actual thing; it is just like the example of a red glass which makes everything behind it look red.

The man of such a perception is either seeing deeply into the perceived

one, not desiring the perception to be a primary intention. It is just as you see a real master of the language who at the outset of his speech, when going out of this development or progressing towards perfect knowledge, will not contradict his first speech; or he goes deep in his perception itself and makes it a science to which he pays an exclusive attention and takes decisions in its light. It is like seeing a man who merely resembles the dialecticians but is actually in a complicated error. When he goes out of this development and progresses to perfect knowledge, he certainly contradicts his first speech. The believer who says: "He is set over the throne" and in this saying rushes towards a form of the above, he rushes towards it as a compulsion. The casue of his being ambitious is, that God transcends all forms of indecency. However, when his knowledge is too narrow to express pure transcendence, he establishes a form of aboveness over the Throne in its place, as his belief is to express transcendence, and the aboveness is only drawing a picture of Him when his field became too narrow. When his knowledge becomes pure and he reaches ascertainment, then he will not contradict his first knowledge and the likeness which the learned had seen. He establishes comparison by the conclusive arguments and gives decision to the effect, that He is the Real, and he says so inspite of being in the complicated error and under the thick layers of darkness.

This is the interpretation of what the Holy Prophet had told about the deliverance of a person who acted immoderately and had ordered his family that his body after his death should be set on fire and its ashes scattered away from fear God may not raise him to life again and punish him. And what is narrated about the faith of a negro woman who when she was asked where God is, had pointed towards the sky'. You, therefore, have clear view of your affair. When investigation has brought you to this limit, what then has happened that you do not give decision to the effect, that there are some causes for the reason to know its Lord in detail, and then to interpret it according to that knowledge? Those causes are as follows:

1. You may observe the consequences in agreement with a meaning and then name the over-flow according to its appearance in them by the name you use among yourselves when those consequences appear. In

this way the process continues to the limit of your knowledge. You then say "He is the shaper, the fosterer, the feeder" and the like.

2. You may observe the most mean human quality and then declare the immunity of God from it and begin to say "He begets not, nor is He begotten and none is His equal". You also say that "He transcends things like food, drink and hunger."

3. You may observe the noblest, the most beautiful and the brightest attribute in your language and then characterise your Lord by it and intend thereby the beauty and the splendour and say that, "He is the great, the high, the magnificent and all-encompassing.

4. You may observe an order according to your perception, and see the working of God in it and then give it a name suitable to that order, even though deep investigation provides knowledge of the perfect order. At that time, working comes to be named by some other word, such as, the power (Qudrat) which people speak of equally in the sense of working as well as not working (God has the power to do and has the power not to do). The reason is, that human mind according to its nature neglects a deep problem and it is thus that the necessity of one of the two sides is but unavoidable namely, that every existing thing has come into existence only by a binding necessity, and that the affair, namely the whole creation, its not purposeless.

Can any religious scholar deny the pirreversible decree after the Qur'ān and the Tradition have supported it? Or can he deny the farreaching wisdom which, if neglected, will lead to ignorance and folly in each and every action? He will surely find the lawfulness, the relation of which to the performance of an act or non-performance is the same according to the nature of the possible in respect of its being possible without the consideration of the relationship of God before the action which necessitates its emanation. Thus, God originated the action after the lawfulness of its omission. He, therefore, described it by the word power in this sense. As such, don't be negligent of this kind of cognition. Those who have fully comprehended the developments (Nash'āt) have recognised this; but how it is permissible for those persons who are created upon

one capability to neglect the Nasamic congnition, when it is the nearest of the stages to their worldly life? In short, this is the detailed gnosis reposed in the root of the nature of man to take notice of things when he devotes himself to his nature.

ATTRIBUTES OF GOD

The first thing necessary for a believer is to accept that God is settled, established and particularised by Himself, till His being characterised by the perfect attributes and his surrender to His injuctions becomes clear to him. The truth is, that the relation does not encompass the knowledge, but besides the two narrow senses, there is no other. One is the defective universal which has no existence of its own. The other is the restricted, particular which has its own existence. There is no way for the relation to know its Lord except by believing that He is one, unique, existent and particularised by Himself, and nothing is like Him in all the attributes. Similar is the case in the attribute of oneness, and why not, because when the universal before that oneness is a disgrace, no disgrace is greater than that. If you were to speak of the universal, you certainly deny its Lord and join disgrace to Him from which He is free. Investigation has shown that God is neither a particular nor a universal, He transcends both of them. His state is more magnificent than the state of these two.

Look at what you yourself say: "He is living; that one is dead; that is a solid body". Here by 'living' you mean one who is sensible, who knows, is hesitant in his wants. By the 'dead' you mean one who has no feeling, has no wants, is not sensible in actuality and is not a hesitent one. By the 'solid body' you mean one, the condition of which is not of this kind. The existing consequences in the Necessary existent resemble only the consequences of the living and not those of the dead ones nor those of th solid body. At least your language has become narrow and confined to these three, and no way is left for you when you go deep in the detailed gnosis except that you characterise Him by life and take Him free of what is not life, and therefore make life as a heading; you intend by it only a procession of excellent consequences, of beauty and splendour. Then either life is an attribute which has occurred to Him like the occurrence of accidents to their substances. This comparison is false and an ignorance of the reality of the affair; it is contradictory to the reality pertaining to Him, namely that His attributes do not resemble our attributes.

Look at your saying "such a one has known" and say what you mean by it. You mean the acquisition of the form of the thing. Perhaps by knowledge you mean, wakefulness and awareness, not an impression of the form in particular. Particularising it is only an innovation of the dialecticians. It is thus correct for you to characterise your Lord by the knowledge, because of His awareness, wakefulness and His freedom from neglect, unmindfulness and ignorance.

Similarly the hearing; by it is meant complete disclosure of the audible things, and by seeing is meant, complete disclosure of visible things. Perhpas the opening of the eye and casting it upon the visible things is named by you as sight.

Look what you say: "Such a one intended"; and by it you mean, the occurrence of the thought of knowledge which went down in your heart and then helped you to the intention for doing an act or desisting from it. Is it not a fact, that God does some actions after He has not done. Do you see Him doing the actions He had not known or something appeared from Him without the renewal of a condition or a capability? Then what has happened to you that, you do not say that the application of intention to Him is correct? As regards differences which dialecticians have among themselves about the obligation (Ījāb) and the intention, it is the weakest projection of reason and the worst form of imagination. Is it not a fact that, the worst obligation necessary to be removed from God is one which is confined and fettered from outside, but when it is from God and by Him and by His action, it is not foul in any way? What has then happened to these people (dialecticians) that they do not understand any argument?

Look at your saying: "He has the power to do this thing", and think what you mean by it. You only intend that in relation to him it is equal for him to do or not to do it, and that nothing from outside can prevent him from that (namely from the doing or not doing of it) even though the choice and the preference are from the side of the powerful. That certainly does not prevent him from being powerful otherwise he would not have been powerful in his action at the time of doing it. You call him powerful in your language. Thus you take notice of the reality of

the secret and decide that there is no difference between them.

As regards the speech, our decision is, that it is not possible for man that God may speak to him but through the revelation namely, by explaining and creating knowledge in him when he devotes himself to the Unseen. Or by means of a vision whereby he may take notice of the intended thing or from behind the veil namely, by shaping the speech into his ear while he may not see the speaker. Or He may send a messenger who may reveal to man, by His permission, what He likes namely, that an angel may appear to him and instill in his heart the command of God. In short, the course of the speech is exactly the same as that of mercy, anger and all other attributes, the establishment of which is in consideration of the ends and not of the principles. I do not understand what they mean by personal speech. But this is not a particularised meaning, not different from that of knowledge and intention.

He is God, there is no god but He. Allah is the sign of the person of Him Who has necessitated and originated this order. The people before and after Islam did not differ in particularising and naming Him by this word (Allah). There is no god but He. This signifies His freedom from the partner in the execution of the decree and the creation. It is unlike what you see in the case of rulers of the world who have partners and equals. It is He who deserves worship which is the form of extreme veneration. He is the beneficent and the merciful. It means that He gives to the people all they need. He treats them as a kind master treats his servants. He is the king in whose hands are the chiefs of people. He administers their affairs and executes His orders among them, and all are standing before His order, unable to leave it. His action is like the action of a person who is known in our language as the king. He is very holy, immune from the dirt of human nature. He is secure, safe from any harm, necessities, calamities and defects. He is the protector and the watcher. There is a man who is encompassed by destruction from every side and does not see but what harms him, then God sends down kindness from the Unseen in the form of an inspiration for a way of deliverance or sends some auxiliary to him who saves him from his fear and protects him against the danger.

He is the mighty, the most powerful and the self magnifying. Sometimes an intention for an action comes into our mind, and we find ourselves quite able to do the intended thing. But what happens that not one, nor even one from a thousand of the actions, becomes complete. It appears as if someone has blocked the effect, prevailing over all and the most powerful. Here His action is like the action of a great king in realtion to one of his subjects when, for example, he disobeys. He is the creator and the shaper. When you say that the embryo is created by he powers of its parents, you have spoken the truth, and when you say that God created it in the womb of its mother, you have spoken the truth , as there is no existence and no reality but is by God. Some parts of the universe are connected with some other parts. Thus, both the propositions are not contradictory. He is the forgiving. There is a sinner whose Nasama is defiled by the difilement of impiety. The Divine providence shines on him with the result that, he is guided to straightforwardness

and the punishment of this world and of the Hereafter resultant upon that defilement is averted from him.

He is the subduer. He can break the necks of the proud and of the unbelievers by involving them in various kinds of troubles and tribulations. He is the giver, the fosterer and the opener. There is no good but is from Him, is an overflow and a gift from Him both in this world and in the Hereafter. He is the knower. He knows the organised order which is not established without a purpose, but everything is brought into existence only when this was found necessary. Thus, the universe is an order present before God, nothing is hidden from Him. He is the grasping, the extending, the humbler, the raiser, the illustrious and the humiliator. These names accord to various contrary actions. This one appeared in some and that one appeared in another. He is the hearer and the seer. The complete disclosure of the visible is named the seeing and the complete disclosure of the audible is named the hearing. It is not permissible to say, that He is the taster and the toucher, as they both are obviously in need of human nature. The extraction of meaning suitable to the Divinity (Jabrūt) from these two is extremely remote. He is the arbitrator and the just. He rules over His people and gives justice as wisdom requires. His action is similar to the action of a just ruler who does not do what is opposed to wisdom. He is gentle. This comes in the sense of the merciful (Raḥīm) and at times in the sense of the knower ('Alīm).

He is the well-informed. There is minuteness as well as exaggeration in its meaning not found in the knower ('Alīm). He is forbearing. There is a man who acted immoderately, but He does not take revenge from him. He is the magnificent. No one is more honoured, more illustrious, more beautiful and the greater in rank than Him. He is the pardoner. This is in the sense of the forgiving (Ghaffār). He is the thankful, When His servant obeys Him He gives him a goodly reward. His action is like the action of the king who takes care of the services of His slaves and does not let them to go in vain. He is the high, the great. This is in the sense of the great in rank. He is the custodian, namely, the protector. He is the feeder namely, the fosterer. He is the counter, the reckoner and sufficient for his servants. He is the dignified both in rank and nobility. He is the gene-

rous and the liberal. He is the watcher who looks at His servants and is not negligent of them, nor does He leave their actions without reward, to go in vain. He is the listener. There is a man who raises his hands to God and He accomplishes his need. A detailed account of it will be presented to you very soon.

He is the comprehensive both in independence and knowledge. He is the wise, Who does not do an act which is opposed to the requirements of wisdom. He is the knower and the beloved of him who obeys Him and He treats him as the lovers treat their beloveds, by displaying favour and pleasure. He is the glorious, the noble. No nobility is greater than His nobility. He is the resuscitator. When people will die He will raise them to another life. He is the witness, the present, the knower and the looker. He is the real, established and existent unlike the idols which have no establishment whatsoever. They are simply the names by which He is called. He is the agent, in charge of the affairs of the people. He is strong, firm and able to do what He intends. There is none to prevent what He has decided and there is none to reject His order.

He is the friend and this comes in the sense of the beloved and at times in the sense of the agent. He is praise-worthy and commended. He is not found with fault in any thing, as nothing proceeds from Him but the order of good. He is far above any defect and calamity. He is the reckoner, knowing the creatures. He is the creator, the restorer, the reviver and the one who causes death. He acts in both the lives, is beautiful and the attribue of life and death is an overflow from Him. He is alive, is not a solid body and is the self-established. The heavens and the earth stand by Him, by His artifice and action both in their beginning and for their duration. He is the rich, the wealthy, He is the noble, the honoured. He is one. God's name has not been mentioned in front of two numbers which both are common and combined.

He is the Lord, the master. He is powerful, able to do every thing. He is the first and the last, the outward and the inward. There is no existent but that He is the existent before and after it. His actions and the proofs of His existence are manifest. His reality cannot be comprehended by reason and by the faculty of feeling. He is the ruler, the king, He is exal-

ted and holy. He is the beneficient and does good to His servants. He is the forgiving. When a servant comes back to Him, He shows mercy to him and draws him near to Himself. He is revengeful, the forgiving. He takes revenge and forgives. He is compassionate, the merciful. He is the master, the king of exaltation, and honour, and is just and fair. He is to collect the people on the Day of Gathering. He is rich. The treasures of the heavens and the earth are in His hands. Loss and absence of treasures in no way frightens Him. He is independent, defender, harmful and useful. Denial means the absence of possession. He does not want, but is one whose business is to give. He is the light, the guide who guides His servants to the truth. He is the inventor. It comes in the sense of the creator as well as in the sense of the wonderful. No one resembles Him. He is the everlasting, the imperishable. He is the director. His actions as well as His command are according to the requirement of wisdom. He is lenient, the clement.

COMMENTARY OF THE VERSE
There is many a sign in the heavens and the earth"

The signs (Āyāt) are the magnificent consequences by which human mind and nature are subdued. And also because during men's observation of those signs, they found them great and important. Man's inability to subdue them is connected with their bewildering effects. When men devote themselves to Divinity, their skins shudder, and at the remembrance of God, their hearts become tender. The signs are, heavenly, earthly and spiritual. The wisdom which benefits people in their drawing near to God is, that man may come near to Divinity or at least he may be subdued by the signs, not that he may observe the signs by their difference in themsevels. It is man's nature to be awake and become aware of an unusual and great event, and reflect on it, on its creator, and then acquire a Divine state and effect separation from human nature. Those signs, however, are not to be relied upon which are opposed to the order, they can be relied upon for their going against the usual order.[1]

Does the quarrel of those persons about natural phenomena such as eclipse of the sun strike you with wonder? Someone says that it is not a sign because it follows the usual course, and thus there is no sense in fearing it. Again a person would call it an extraordinary sign, and that it is not correct to believe that it occurs according to the usual course, the reason being that the Holy Prophet feared when an eclipse occurred. Perhaps these (Naturalists) would not call the changes of the night and the day as signs. In short, blessed is he who reflected on them and acquired a state from them and seized the opportunity, when the rebels against nature (Fiṭrat) became subdued. Woe is to him who turned away from them, as if, they were not a thing worth taking note of and were inclined to the low desires.

FAITH IN DESTINY

Destiny is a real thing. People throughout the world, professing different religions and creeds, are agreed upon it. What led them to it according to their Nasamic knowledge is wishing for something from the Unseen. They have an inspiration, or some form of that thing is shown to them. Had not this been determined, it would not have been looked like that. Sometimes they zealously want something to happen, but it does not take place; it looks as if, someone was dominating it and had fixed a form and set it aright. He then did not cease till he accomplished the form of the thing. As for the cause with which even the argument (Burhān) is satisfied, that every thing which is brought into existence or will be brought into existence is unavoidably encompassed by such a large number of causes from above and from below that it was made necessary without a break to bring it into existence. This happens according to the rule mentioned before. Each one of these causes is a temporal thing or is just like the temporal. There are, however, causes and preparatories necessitating its existence. In this way occurs a series of necessities, one necessity firmly fastened with another. And why not? Had there been no necessity, that thing would not have come into existence. When you take, for the present, only one side of the existing series, know it thoroughly still your knowledge will not help you in what follows that knowledge. Again if you had known thoroughly well what follows the series, this second knowledge would not have led you to any result. In this way, the series continues infinitum. Thus, the thing called Destiny, when investigated, is proved to be not something new.

There might be a man who dares to opposes the Destiny and is of the opinion that the requital of good and evil for man is a sort of an injustice. We on our own part state that men, their actions and the requital resulting from them are all included in the Destiny, not that there are

men and their actions settled independently to which the Destiny is opposed, compelling them and forcing them against their will to do those actions. If you were to go deep in knowing the similitudinary world, you will come across a reality, the origin of which is the secret folded in the oneness of God, and the origin of that oneness is a smilitudinary reality named the Guarded Tablet.

REALITY OF MAN

There is a perfection in every thing according to its species (The more a thing is near to its species, the more perfect it is). In case of a human individual, there exist two reasons for his perfection, his perception and his knowledge. A Divine form is impressed upon the Tablet of his knowledge that transcends the impression on the tablet of others, this is what enables him to take a firm decision. The other is, that his heart gets dyed by the dye of God and gets coloured by the colour of Divinity. Just as the heart is subject to human states such as restlessness, anger, happiness, grief etc., similarly it is also subject to the Divine states which are to a certain extent imitation of the Divinity and signify an attention towards it. This state is called benevolence (Iḥsān). The first is named faith (Īmān) benevolence being its narrow end. If you are a believer, you assume a state where you can put benevolence in your faith, so as to become completely perfect. It is indeed the right of the Divinity that the man may be dyed by its dye and not by any thing else such as worldly and other wordly objects.

He who intends to acquire benevolence should wait for freedom from the natural and the external confusions, correct his faith properly and devote himself to the remembrance of the Divinity, preferring it over everything else. He must have faith in it, he must submit himself to it, and then reflect on its signs which indicate its greatness and the abundance of its favours upon him. In addition, he should take care of the manners of his members, of his thought and imagination, and render them adaptable to Divinity and be able to imitate it. After passing some time in this state, his heart will gain an attention and longing for God; then he would feel as if he is seeing God from afar. He will be always worshipping Him with the result that he sees Him and does not see any thing without finding God before, after and with it. His attention to-

wards God then becomes in his heart like sight in the eyes and hearing in the ears. At this stage, he will have his attention focussed upon God only and his heart will be always taking care of the right of this attention in every case. He would rely upon God and commit his affairs to Him, in consequence of which some effects proceeding from his heart reach his tongue and other members of his self. Subsequently, God's calmness and light enshrine him. When he reaches this stage, he achieves complete victory and turns out to be a Divine person though looking defiled at first sight.

In short, the benevolence has three stages, the initial, the middle and the final as briefly mentioned. When the benefactor (Muḥsin) goes deep into the imitation of Divinity, he will find that some of his actions and the consequences that follow are remote by one who is not granted benevolence, but the one who is granted takes them of great consequence. Benefactors too have their levels. Some are strongly detached from this world. The nearest side is near to submission which does not take place except by some kind of obedience on the part of the heart, while his second side, there however, has no end.

This world is like an iron dome built over man; it has not left any opening for him to go out. When a man does an act of benevolence, even though occasionally, which is the lowest stage, a hole occurs in the dome, opening a way for him for paying some kind of attention to Divinity. The effect of this hole will soon appear in the Hereafter. What generally is necessary for the people is, that they may take part for the achievement of one of those stages, and carefully look at their members and their activities. This is nature (Fiṭrat).

THREE VEILS

There are three layers of veils which prevent man from reaching the stage of self-absorption which is the nature (Fiṭrat), human temperament (Ṭabīʿāt), custom (Rasm) and ignorance about God. The truth about human temperament is, that body asks for its requirements such as, food, drink, sexual intercourse etc. The self (Nafs) obeys its order, conceals its love for it and forgets the nature on which it was created. A person who is overpowered by human temperament when feeling hungry or thirsty or having an urge for sexual intercourse or an appetite for a particular food or a particular drink or a particular woman, he feels compelled to rush towards it. No custom and or law prevents him from it even though there may be a thousand disgraces for him in that custom, and even if no person from his community had ever done such an act, all this fails to stop him from it. It is this veil of human temperament (Ṭabīʿat) which has prevented him from the nature (Fiṭrat). As you have known before this, human temperament has wonderful ways for subjugating the faculties of the brain and for taming the heart. Thus, whenever human temperament prevails, the brain obeys it and the heart inclines towards it. No action of man in the course of his activities takes place but is influenced by it (human temperament). The veiled one is he upon whom it has prevailed. Thus, all the powers of the body incline towards it.

As for the custom, it means the familiar mode of living of the people in their dress, speech, food and marriage. Religion then pays attention to that familiar mode (thus retains what is good and abolishes what is bad), but the self turns away from everything else except this familiar mode, and accept it most willingly to an extent that if it be left to itself it will have its inclination only to that familiar mode. The man who is under the influence of custom generally disobeys human nature and yields to

custom. Sometimes, when he is overtaken by hunger, and he is in need of food, or he is overtaken by sex and he desires sexual intercourse, there too custom prevents him from that and he begins to give preference to custom over human nature.

The truth about the ignorance of God is, that man may know God improperly, because of his tendency to shift from the tangible to the intangible, and due to weakness in his conjecture and wisdom. Or he knows some one noble like Him and characterised by His attribute, Or knows his command and his pleasure bound to the tale told about him by a man obeyed among them, or he knows the Reality bound with the predications which appear from an obeyed person. It is human nature not to let the wonders, which become manifest to man go in vain, he rather attributes them to what he finds they are attached. When a wonder is attributed to somebody, he begins to love him and takes him as very great in his heart. In this way, he puts him in a place to which he is not entitled, he adores him and does not turn to God but only for a moment which is of no use to him. He, however, adores God and obeys His command under condition that He may appear in a person like the one he adores. These are the origins of the forms of ignorance, and ignorance has forms beyond counting.

The veils are confined to these universals only. It is so because man in the beginning is identical to animals in almost all their functions. He puts on the human veil when he progresses from to reason. The first thing his reason does is, to look at the requirements of the custom and at what his forefathers and other kinsmen followed. Then either he will be supported by reason to find a plan, or he will be tempted to immoral life. In the latter case he will go against what reason requires, and continue to obey custom. But when his reason matures, and he becomes free to reflect over his creation, acquires knowledge from his companion by way of imitation or hear a saying during conversation that there is a Lord and it fits in with the wakefulness of his reason he will put his belief in his Lord. Then the veil of ignorance and misinformation about God encounter him. If at that time he is supported by God to come out from this veil, then he is a believer proper and remains upon the nature on which God had created man.

In short, it is necessary to tear down these veils by checking the human nature through frequent fasting, and by means of a little speech, wakefulness, rarely looking at confusing colours nor listening to alarming news. If a custom happens to be good it lends support to the obedience. Sincerity and obedience are, however, meant to be exhibited for God an not for the custom. But if a custom is bad, it must be discarded and instead the good one installed.

The remedy of bad knowledge about God is , that man should cleanse his brain by remembering God repeatedly and with perseverance, by reciting the Qur'ān, hearing sermons and meditating upon the signs of God, by them becomes mind tender and acquires an aspect imitating Divinity.

CREATION OF WORSHIP FROM BENEVOLENCE

When knowledge of man about God is correct and he finds all the favours, small and great having flowed from Him on his outward as well on his inward and finds the Lord of benevolence more noble, more worthy and more glorious than any of the creatures in glory and nobility then that all cannot be valued and compared with the amount of love coupled with veneration and humbleness which man bears for Him. The point in it is, that man, nay almost all the animals, are created upon love for the benefactor, answerable to Him for the amenities of life. Have you not seen that the hunter hunts the hearts of beasts through flow of favours upon them? Have you not seen how a man of perfect constitution loves his benefactor to an extent that it becomes easy for him to die, lose his property and comforts of life when there is an apprehension of the humiliation and of the death of his benefactor? Had it not been like that, no helper would have stood up to help others. When he devotes himself to this love and the love turns into a state of mind, it involves his entire body, penetrates into his veins and moves with the flowing blood in his body, and it is not a thing to be admired by a consideration alone. Nay, it is not so.

To consider only critically is deviation from the right course, it is an inversion of what man was created upon. Man is created upon the state of love and not on a scientific form of love. In this respect, is inconformity with others of his species, because they too are characterised by the states, and not that they have encompassed the states scientifically. There is a clear difference between scientific encompassment and actual characterisation. When it becomes the state of man, his tongue and his body obey it. What we have mentioned about religion and eloquence is that there is a wonderful connection between the tongue and the heart, and similarly between the members and the heart. Whenever heart rises

or goes down a little, both the tongue as well as the members rise and sink accordingly. Have you not seen animals how, when one of them becomes proud, it raises its neck and does not care to turn to any one but how it lowers its neck when inability and obedience enter into its heart.

Have you not seen man, how, when anger enters into his heart, his colour changes, his skin becomes ash-coloured, his breath rises and his tongue becomes free in abusing and speaking all that is hateful, and how his members become free to shed the blood of the adversary and contest and fight with him? And when love mixed up with lust enters into his heart, how he draws himself near to the female, smells her, kisses her and speaks with her very gently? And when love blended with veneration for some one enters into his heart, how humble and low he becomes before him, how he soils his face with dust and casts his forehead down?

All people are agreed upon worship inspite of the variation in their conditions and the difference of their deities. We have seen a man who, while submitting his needs before his benefactor or looking at the favours he had received from him, compulsively rushes to worship the benefactor, and by nature invents various forms of worship and faith. He soils his face with dust and places his hands over his head after he had placed them on the earth before him, as if saying to him "You are my chief and you are my master". His example here is like the example of birds and animals. When a meaning of states enters into the heart of a bird or of an animal, it rushes to do actions suitable to those states. God has placed in the root of man's nature a provision to face the adverse states which overwhelm him. For example, look at man how, when lust enters into his heart, he moves around the female and draws near to her! God has placed that aspect in his nature.

Know that worship is of two kinds. One is, that veneration (for the deity) is settled in the heart and the intimacy blended with veneration and lowliness is shown in front of Him. The other is, that needs may be placed before Him. It is man's nature that when any need overcomes him and he finds a person who is both the controlling power as well as the benefactor, he rushes to show his humbleness to him and often-

times throws himself before him. Thus, whenever a need is felt in his heart, he rushes to demonstrate his humbleness and worship.

Forms of worship and veneration are many but most of the famous in practice and those which have deeply entered into human nature and hearts of men, both among the Muslims and the infidels, are as follows:

1. *The prayer (Salāt)*: The reality of it constitutes actions and aspects to which man rushes when his heart is filled with veneration and humbleness, and when a need arises which he brings before the benefactor for fulfilment. The prayer, the invocations and all the other forms of worship closely follow the believing aspect. The state of obedience and veneration is similar to the state of anger, stroke and abuse following each other closely; it is like the state of lust which closely follows the actions and the aspects suitable to it. Thus, men are between two paths. Either the aspect flows on one of them and then he performs actions fitting in with that aspect. Or any of them may strive for the acquisition of that aspect and then actions get mixed with him leading him to that state. It is man's nature to be led from the necessary to the necessitated and from the adjacent to what is close to him.

The strongest action indicative of humbleness is soiling face with dust as it combines the entire sense and is the noblest of the members. It is in man's nature to raise his neck when he feels haughty and proud, and to cast the head down when he becomes humble and obedient. He performs these actions where they are required to be performed and does not give them up fully. Then follows genuflection, which is bending, and after it comes standing. The most excellent prayer is one which combines all these features and in which there is a gradation from the lower to the higher. If to perform it is to hurry towards it, then its time will have a palpable interference in that state. Or by way of the rise of a need which had filled the heart with disqueitude and with an instant demand. Or if it is to be performed for the acquisition and protection of that state, then every part of the day and night may be counted as a quarter, the prayer should be performed after cleansing the body with full concentration and due attention.

2. *The invocation (Duā').* It is asking for something when one comes to know of his Lord, His greatness and His exaltation, or when he is compelled towards Him when his need arises for procuring a profit and dispelling a harm from the benefactor who acts freely in his administration. If you have gone deeper in investigation, you would have probably known that every thing of veneration is from the pillars (Arkān), and it has an imitator of it in man who performs it. According to research, invocation has ten forms as follows:

The first one is "There is no god but God". The second one is "God is Great". Both of them are verbal statements; they support the reality of faith (Īmān) and indicate an obedience with the attribute of intimacy. The third one is "Glory be to God". The fourth one is "Praise is for God". The latter two are a reminder of His transcendential greatness and of His blessing. By them have taken place obedience and intimacy, as we have stated before. The fifth one is invoking the protection of God. The sixth is a problem. They both signify bringing their needs to Him Who is one of the causes inciting man to worship. The seventh is reliance, as it is man's nature which incites him to refer his needs. The eighth is humbleness, lowliness and devotion. By all this is meant the principle of worship, its substance and acknowledgment of servantship. The ninth is, begging forgiveness and expressing repentance. It is a return to Him after contact and defilement by what suited him not. The tenth is seeking blessing by the name of God; this is faith in His greatness and transcendence in which man can taken shelter only by mentioning His name.

The best time for prayer is when a blessing is renewed or a sign of God appears or when a necessary want is brought up. If a person intends the acquisition of the state, he must then persevere in prayer in the morning as well as in the evening. The time of morning meant for this is prior to his becoming busy with his affairs; it is a time more profitable for the acquisition. The time of evening comes after he is free from his occupations, and after the darkness descends on the heart, this time is more useful in removing the rust of the heart.

3. *The fast.* The reality of it is the assumption of a painful duty for the Deity. The point in it is, that when man loves some one very dearly, his amenities and life become easy for him to sacrifice for the beloved. He does not mind making such a sacrifice, and desires to spend his love and amenities for the Deity knowing from Him well that He will be pleased with the sacrifice and that his assumption of the painful job is being seen and heard by Him. Is it not a fact, that man is created upon the belief about one in whom he very strongly believes, that he knows, hears and sees? Perhaps if you have carefully examined the actions of people, you must have known that when any of them is swayed by the love of one who is absent, the lover makes him present; when he spends his love and property for his sake, he finds pleasure in it, particularly when he knows that the beloved sees and hears him when it is established that he loves him and none else.

However, people have differed in their practices. Some chose the very hard practices involving a change in nature they were created upon the creation of God such as, drying noble members of the body like a hand, or a foot, neglecting power like that of lust and cutting off penis, and for such like practices. "People follow the courses they love" is a well known proverb Certainly such people are ignorant worshippers; they do not know that changing nature is an evil with which God is not pleased. The most excellent of these aspects is to keep the self away from major pleasures, such as, the pleasure of food, of drink and of sexual intercourse; this he will not mind as a routine, nor even for a long time, as it does no harm to human nature nor in any way corrupts the internal constitution. The time for this starts from the day-break and continues to dusk. This is the time when obedience prevails or when person prepares for fast compulsorily or when he thanks for a favour or acquires it, or a fixed time for the acquisition of that state. Then there is the poor-tax (Zakāt). The reality of it is, to spend money for his Deity and set a slave free.

Similar is the case of the slaughter (Dhibḥ). Whenever a misfortune befalls a person and he seeks its removal through refuge in fear of Him, he offers alms to the poor, frees a slave or makes an offering to God. The best way of the payment of the poor-tax is, that it should be a

known right of the poor in the properties, either of that property itself (for example from the cash, cash may be given) or the law-giver may be sent for the renewal. Capital properties comprise the two cashes (silver and gold) pasturing animals, trade and agriculture. It is necessary that, that the right may be fixed which may not be so small in every taxable amount that it may be difficult to exact the fixed protion from it and it may not be so great as that is rarely collected. This right should be recovered periodically, the period being neither long nor short. This is because exaction of poor-tax from the owner of the property may be easy, and its benefits may also multiply.

5. *The pilgrimage (Ḥajj).* The reality of it is, the fulfilment of one's longing for the Deity by paying visits to certain places in which some signs of the Deity had appeared, such as a blessing or forgiveness or because those places remind some of the powers of Deity or because they have become as such by His command and particularisation. Every people has a place of pilgrimage, which is either a house or a river just as, the Indians perform pilgrimage to the Ganges. It may also be a tree, a desert, a tomb or a portico where have appeared wonderful signs, crowds gathering there to seek blessings. It is not done by way of a custom and a rule; in fact, every man has adopted a deity. Thus, when he loves it, he longs to reach its vestiges and traces which according to him are in some way peculiar to it. He may have been helped by the blessed person to enter into their fold and be counted among them. Going to the circle of devotees where God is remembered, to mosques and the places of prayer, invocations also constitute a kind of pilgrimage. The noblest way of pilgrimage is, that the man may intend to go to a mosque where are clear signs of God and which is built with His command and permission by a pious person known for his goodness among all the people at a time when the earth was lying barren and rugged, unfit for habitation. A detailed account of it will follow when we speak about the people of various kinds.

6. *The oaths and vows.* As for the oaths, the truth about them is, the strengthening of the intention about certain action and work by mentioning the name of the Deity over it. Man by nature abhores mentioning his beloved with a sense of devotion and then disobeying that intention,

it is as if, an injustice has been done to his beloved, or a difference has occurred in his love, amounting to what may be considered his giving preference to some one else over him. It is because of this that you find a human being inclined to take oath for his beloved, even though it is not a custom and a rule. As regards the vows, their reality is that whenever a person is afflicted with a misfortune and is frightened by it, by nature, he under-estimates in relation to it his property and his assumption of hard work. If he happens to be respected by his beloved, he loses no time in spending his property for him and scorns at the idea of disobeying him in any way.

7. Listening to news of the Deity and reading the book in which His attributes and signs are mentioned. When man's love is excited, he is compelled to remeber his beloved and listen to his news. In short, these are the seven forms of worship. You will not find any community but that it adopts them, has faith in them inspite of the difference of their deities and the variety of their laws relating to the establishment of worships. Therefore, reflect over it.

ASPECTS OF POLYTHEISM

Bad knowledge about God is an incurable disease. Its consequences are universally disastrous. It is attributing something of humanity to God. The truth about it is that when man is left to himself, he unavoidably perceives that he has two powers, a power for himself and another for those of his species. He knows that when people enjoy some excellence which is counted as perfection, they have possessed a known power, and there is a power of Him who transcends humanity. Human beings, however, differ in comprehending that power. In short, the thing which a person perceives is something human, and there he comes to know that he has possessed a nobility and a perfection which have no relation whatsoever to Him Who transcends humanity. Then he shows humbleness and veneration for one who is in front of Him. The meanings which inform of the effects, such as, the creation, the cure, the blessing and the Almightiness etc; have two degrees. The substance of belief in the greatness of parents and the teacher and then of the humbleness before them is, that, though the father and the son, the teacher and the taught are equal according to humanity, the father and the teacher enjoy a known precedence and preeminance to a little extent. The reason is, that the father fostered him and bore his burden while the teacher was a cause of his knowledge and he knew more han him. All these are human attribuies and God has made some of them surpass others by an excellence, suitable to humanity. It is just as He has made the taller body excel the shorter body by a quantitive increase. He perceives this kind of excellence and greatness in his father and in his teacher and thus humbles himself before them and finds himself a figure nothing in comparison to them.

The substance of the veneration of God is, that the man perceives that He transcends humanity and all that resembles it. Nay, He possesses an

excellence which cannot be compared nor its increase known. Therefore, under the compulsion of this belief he becomes extremely humble and obedient; this humbleness and obedience are named worship ('Ibādat). This humbleness is ascertained even if he may not do an action through his faculties. Actions are only indications and signs of worship.

Similarly subsistence and cure are of two aspects. When we say, "The prince gave subsistence to the army", it means that the prince distributed wealth which he had collected by his human power. When we say, "The physician cured the sick", it implies that the physician did his best in his thinking resembling the thinking of the sick, then prescribed a medicine for him, hot or cold prepared from the properties of this world, and then that prepared medicine made his health sound. And when we say, "God gave subsistence to His creatures", and "God cured His servant", by it is meant that He intended that wealth may be collected to Him without doing human actions, without any resemblance to humanity. Then wealth became collected or disease got disappeared and the soundness of health materialised. It thus became as He had intended.

Likewise, when He made a thing lawful or unlawful, it carries two senses. One is, that man had heard from the prophet or had come to know through his thinking resembling our thinking that the thing is lawful or unlawful. The other is that he himself made the thing lawful. If he did that there is no harm. But if he made it unlawful and then did that act, he will be taken to task.

It is nature of Nasama that it is always in search of the realities of things and then makes them distinghishable from one another. It is the result of its intellectual faculty. When it reflects on the wonderful effect, it does not leave it purposeless, but rather connects it with a nobility existing in its manifestation, and finds excellence and greatness in it and then begins to manifest love for it. If the effect is such as in his opinion is distant from the understanding of the people, by necessity he puts in it a belief of pure nobility, transcendential excellence and complete love. If there is a repetition of such effects or he assumes the painful duty of remembering them repeatedly, that love and that veneration will become fixed in his heart, and associating others with God will creep into

his belief, while he may not be knowing it. The reason is that the prop of man's knowledge about his Lord is the knowledge of the generic difference. He knows the genus of humanity subdued by what is not of his genus. When the pure greatness is proved to him and he loves it by a pure love, he gives a decision in favour of it, in favour of its superiority to the human being, by way of implication while he does not perceive that.

Persons affected by this disease are of many kinds. There is one who has forgotten God and His greatness and has neglected Him. He, therefore, began to worship the partners (Shurakā') and brings his need to them only, and does not pay attention to God even for a moment even though he knows by serious consideration that the series of Being (Wujūd) has certainly a recourse to one, but this one according to him has become completely workless or ineffective. The Magians and the Sabian follow this religion.

There may be some who believe that God is most noble, He is the master and is effective in the universe but that He has put on one of His servants the robe of honour and deification and has made him effective, enabling him to act freely in a part of the world. It is just as the chief king at times puts on some one of his slaves a robe of the king and appoints him as a ruler in some part of his country while he himself remains as the chief of kings and they remain as the kings. Similarly Allah is the God of gods, and they are simply the gods, but they have a great rank before God and have free hand in His kingdom and can intercede for people with Him. Their tongues hesitate to name them the servants of God and make them equal to the people in general. Thus, they turned away from the reality and named them as the sons of God, His dear ones and His beloveds; and named the rest of the people as their servants. They accordingly named themselves the worshippers of Jesus, the servants of such and such and of Isfandiyar (the Divine power, goodness) etc. This is the religion of the Jews, the Christians, the Polytheists, and the extremists among the hypocrites in the religion of the Holy Prophet in these days of ours.

There are persons who hold the belief that God is actually effective in His creation but there are His servants who have annihilated themselves in

Him. Thus, God is pleased if they are pleased and if they are pleased God is also pleased. Thus according to them, they do not do an action but that the action of God is entered into their action. Had these people known that this belief is a polytheism and that God is not pleased with that, they would not have entertained such a belief but God blinded them, so they could not see.

Know that many of the words used for pure nobility and human nobility are approximate. Have you not seen that the Holy Prophet had once said to a physician, "The real physician is God only, and you are the friend" There the use of the word physician for man has become permissible in the second sense. Similarly he had said, "The master is God only" and had said as well "I am the master of the children of Adam" in the second sense. Every prophet who was sent to his community had restrained it from polytheism with the result that, hearts of the people became clear of it and they understood what the Prophet had said even though the words used were similar.

When the Companions of the Holy Prophet, the trustees of his religion and the bearers of his knowledge passed away, loyalty was removed from the hearts of the people and a generation followed a generation, the people neglected the prayer, followed their low desires and applied the speech of the Holy Prophet out of context. They made the intercession and the belovedness etc., which the Prophet had confirmed for himself and for the specials of his community, to be another intercession and belovedness. At that time religion became of no avail and the time changed into an age of ignorance. God then raised another prophet who disapproved of them and prohibited them from various forms of polytheism; in this direction the prophet spared no pains and put up a hard struggle.

As for the religion of the Holy Prophet, the trustee will continue to be there in it, who will carry the knowledge and the revelation to their proper places and will not mix one thing with the other. If people followed him and listened to him, they will succeed, but if they threw off his word behind their backs, they will be simply disappointed. A group of his community will continue to abide by the truth. Those who

will disagree with them can in no way harm them. Similarly, ignorance will also continue to remain in his religion, and no prophet will be raised after him. God knows His secrets better.

The Holy Prophet had spoken the truth when he had said "you will surely follow in the foot-steps of those before you span by span, arm by arm, to an extent that if they had ever entered in the hole of a lizard You will follow them in that as well" The Companions asked "O, Prophet of God, you mean the Jews and the Christians". Thereupon, he said, "May I not tell you what the hypocrites of the prophet's community had invented namely, rigus of polytheism, and had aroused thereby his trustee to anger and had disquieted the heart of the bearer of his knowledge and his revelation"? Verily we have seen persons among the Muslims who are so weak in their faith, that they have taken the religious chiefs and heads as their lords against God, have made their tombs as mosques, are making pilgrimage to these tombs, vestiges and traces, just as the Jews and the Christians were doing it. We have seen persons among them who change the words from their proper places saying "Good is for God and the bad is for us". It is just as the Jews used to say, "The fire will not touch us but for a few days", and used intercession and belovedness at the improper places, as it was done by those who went before them. They had picked up some things from the Hindu religion and some from the religion of the Magians. They continue to stick to them tenaciously with the result that they broke up into parties and consequently began to judge the text analogically. This is how they went astray and led others astray.

Have you searched out the truth as to why God had declared the Jews and the Christians as infidels for taking their bishops and monks as Lords against God? Have you not seen that they believed in the eternity of a person while they had acknowledged that such a one was his father and such a one was his mother or believed in the necessity of a person while they had acknowledged that yesterday he was not anything to be mentioned, or the end of the series of the Being to a man while they had acknowledged, that many generations had passed away before him? Nay, but all these are contradictions and the worst is he who believes in them. Have you not seen them believing in the incarnation of

God namely that the eternal one had entered into the temporal one? Then why do they say that God sent such and such and made such and such revelation to him nor such a one died or such and such will intercede before his Lord and that his intercession would be accepted and similar words? The truth is, that they had taken the tombs of their prophets as mosques. The devil had a sway over them and had made them forget the memory of God. Their tongues hesitate to certify that he is the master of something against God. The fact is, that if God was to intend to destroy Jesus Christ, son of Mary and his mother and all who are on the earth, there is none to prevent Him. The belief in the nobility and deification of holy persons had entered into their hearts and impressed them deeply. But a holy person is a human being from among those He has created. His excellence lies in this, that the revelation was made to him and under God's order he has commanded the people to follow what He has commanded him to do and refrain from what He has prohibited, telling them all this from the side of his Lord. Every nobility is derived from these things and from nothing else. Indeed, we have brought before you clear proofs and after that no excuse is left for a person, even if he were to bring many an excuse. You, therefore, ponder over this.

Have you not seen the polytheists of Mecca that they acknowledged the termination of the series of Being with God, as God has said, "If you were to ask them who created the heavens and the earth, they will certainly say, Allah". But it did not prevent them from associating others with God. You must have heard about the Tradition that "knowledge will be removed away before the Resurrection". Two persons were quarrelling, one saying beware, sixty years and the other saying that beware, seventy years. They then referred the matter to one who was more learned than them. He told them beware, ninety years, and took an oath of Him in whose hand was his life that it had actually happened in the other verses. I do not find anyone but that there was polytheism in him, as God has said "Many of them will not believe but that they are the polytheists". God has declared the polytheists of Mecca as infidels by their saying about a generous man who used to bray the gruel of parched barley for the pilgrims that he has been put in the position of deification. They, therefore, began to call him for help at a time of hardships.

The Holy Prophet has informed us, as brought out by Tirmidhī on the authority of 'Adī b. Hātim who says that he heard the Holy Prophet reading "They had taken their bishops and monks as their lords against God", and had further said that 'they never used to worship them but the fact was, that when they made a thing lawful they considered it lawful and when they made any thing unlawful they considered it unlawful? From this we know that polytheism is not confined to mere worship, but is of this kind as well. Perhaps a man of broad-back may ask how could it be, when we have not heard a man saying so. We will say to him that he might know, that change (Taḥrīf) does not merely mean substitution of a word in place of another word as the common people have thought, its case is more horrible than this. The most general kind is turning away from the obvious meaning of the word and accepting one's own desires. This the Holy Prophet has pointed out by saying, "Soon would there be people who will give wine another name and name fornication by a new one, and then will say that this is not what God has forbidden in His Book. Thus, there is nothing wrong for you to practise it".

Don't you see people who say that wine which is prepared from honey and the like is not a wine and then declare it lawful? It is about such persons that the Holy Prophet made the statement. Have you not seen people who say that a man when he enters into sexual intercourse with the slave girl of his son does not commit an unlawful act. Those are the people who are thrown down upon their faces, their hopes having deceived them, and they will soon come to know who has been the impostor and the wicked. Don't you see the people that they acknowledge their words and heartily accept what they had made lawful and this also to an extent that, they are about to attack those who recite over them the Verses of God (denouncing what they had made lawful). Don't you see that when it is said to them that the learned sometimes go right and sometimes wrong and that your duty is to follow, the Book and what the Holy Prophet has told about the command of God, then their reply is "We have found our forefathers upon this creed and here we are to follow in their foot-steps". They made a mistake in making this judgment. They may even kill the believers if they are able to do so. These are the real polytheists. Verily, skin shuddered when I was told

abouta man whose excellence had been acknowledged by the people, who had said that if God did not make manifest Himself on the Day of Resurrection in the form of such a one he would not look at Him. He has certainly lowered the rank of God below the rank of such a one. If the narration is correct, then he cannot be excused before God.

TRIALS, RESURRECTION

Has the demonstration led you to the decision that the established order which has come down from the heavens to the earth and is ascending from the elemental nature is not independent in its creation and in its ever-changing states? But for every substantial and accidental form there must be the giver, the Generous (Wahhāb, God), the abstract, the formless. The relation of various forms to Him is the same. When an embroy is created from the matter and the powers of its parents, this creation is not enough to endow it with soul till God makes a beginning of it by His generosity. You may know that every change which takes place in the universe is simply its coming into actuality from what was not in existence. Its changer is only the Generous, independent of humanity. Rise and be straightforward.

Have the learned taught you that the flow of this form and not of that one upon a matter is not due to the Generous showing a particular generosity to its aspect? Nay, it is not so. His relation to all the forms is euqal. It is the result of a particular capability of the matter itself in its bearing resemblance to this state (Sha'n) included in God. There is a matter which bears resemblance to the Divine manifestation (Tajalli Ilāhī) named humanity (Insān-Kabīr, great man) in our opinion, and it is at that time that the form of man is caused to flow. There is then a matter which resembles the origin (Imān, model) of the specific form of horse; at that time is made to flow the form of a horse. You, therefore, be sure that the resemblance to a state is the net by which a particular flow of God is hunted.

For example, when you intend to change water into air, the way to do it is to look at the properties possessed by water and those possessed by air. The properties are the necessaries, whenever they are changed, the

AL-BUDUR-AL-BAZIGHAH

By

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English Translation

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ADVENT OF FIFTEENTH CENTURY HIJRA
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For example, when you intend to change water into air, the way to do it is to look at the properties possessed by water and those possessed by air. The properties are the necessaries, whenever they are changed, the

forms will inevitably change. Thus, you create in water the properties and the aspects suitable to air. When this process reaches the required limit, water will be changed into air and the aspects as well as the heat, the thinness and the little dampness in relation to the dampness of water. You therefore, ought to create that slowly till the limit is reached when you will find the water changing into air. Take this example as a rule for the change of one thing to an other through a causation.

Similarly, if you intend to bring a thing to life, the method is to seek an antidote akin to the power of life. In that case, it certainly bears resemblance to one of the states of God, the Generous, and that state is life. When you intend to casue death to something the way to it is, to seek a poison disagreeing with the power of life, life does not come but through dampness and heat while poison is hot to the utmost extreme. Likewise the matter of the human order which has proceeded from God unavoidably bears resemblance and relation to the manifestation (Tajallī) wich is humanity and is one of the states of God. I am not satisfied with you till you see those relations and resemblances by which occurs the flow of this order upon them, and this order will be broken in their absence (when those relations and resemblances would be missing). If you know them by their essences, you have become a divine physician and achieved every success.
Have you confirmed what has been confirmed by those who are firmly-rooted in the knowledge that nothing but the good order proceeds from Him Who is a complete goodness and that evil procession happens only by accident? Are you not able to observe that the true balance for the human order is impossible, and that a lower kind of balance is permissible, but below this humer type balance is weakness; further below that is corruption and still further below is disintegration. Thus, the Divine grace descended according what accident became fit for weakness or corruption. You know very well that the Generous does not withdraw His generosity from the weak or the corrupt, but for every stage He has a plan by obligation of the relative good on the day for that form, and that plan is named the truth. The truth continues to repel and subdue the falsehood. When subduing becomes complete, falsehood gets represented in other hateful form. Then the truth descends opposite to it, overcomes and subdues it. This is the dealing of God with the universe

which continues till the off-spring of man is cut off and the earth remains still for some time.

You are not a man proper till the prepared accident, till the truth which descends for every stage according to its requirement and the revolution necessary in its establishment, form the beginning of the appearance of man right-up to the break-up of his (human) order, becomes clear before your eyes by its predication. Investigation in this connection leads to the conclusion that the daily happenings which are found day after day have unavoidably the complete causes which accompany their effects, otherwise will follow sophism, unreasonable preference and the existence of a thing without necessity. The interpretation of agreement only represents the defective order. However, it is not possible that when complete causes for a happening are available, God may turn away from giving functional shape to it. The forms of the substratums and the times are all before Him. Investigation has, therefore, led us to the search of passivities and capabilities of the matter and the conditions. People looked at the elemental natures and the conditions which appear in regard to the matter by turns and then found that they do interfere with it. They also watched the movements of the heavenly bodies and the conjunction of some of them with the others and found their effect on the tangible objects. For example, the change of cold and heat follows the change in the movements of the sun, and the change of the flow of dampness and its frozenness follow the change in the movement of the moon. Besides, they found in them an effect which, though simply conjectural is like the change of the characters of men and of the happenings of incidents to them by the change of the movements of the saturn, the Mars and the Jupiter etc. They then codified sciences emerging from those observations.

Persons knowing God had another penetrative look. They observed that every substantial and accidental form has some resemblance to an aspect of Deity, and the generosity descends according to that resemblance. They produced an explanation of this resemblance and found a portion of it from the side of the similitudinary world, the relations and the suitabilities from which it arises, a portion of it from the side of the wishes, a portion of it from the side of natures placed in the roots

of the elements, a portion of it from the side of the actions, deeds and the aspects, and a protion of it from the side of the Divine faculties spread out in the universe which are from the details of a particular name descending from God. Its origin is one of the 'states' of Raḥmān according to the generosity of the fruits of this arrangement. Thus, the Name is a summary and arrangement the details. This Name ascends to God and then some other Name descends and in this way the faculties arise from them and take the similitudinary persons, the words and the places as their nests. The gnostics know them well. Whenever a gnostic causes to incline that nest to a thing, the faculty inclines to it. When the form of man is caused to flow upon the matter, it is made to flow upon it because of its resemblance to the Divine man, namely the manifestation from which the dirty man springs up. It rules his conditions, characters and his peculiarities.

They saw that the effect of the heavens is not contradictory to the effect of the earth, what is necessary in each one of them is a universal grace (Faiḍ). The two universals then unite and their right is taken care of in the happening. It is just like the mirror, the sear and the form imprinted upon it. The form in the mirror interferes in both of them and takes care of their predications. Similarly, the Divine faculty, the deeds and the actions are not contradictory to the order which is necessitated by the heavenly bodies and the elements. Yes, one of the two things may be a cause and the other a helper without obligation from its side. From this the gnostic says that such a happening took place by the Divine faculty and another happening took place by such action. In short, there is no contradiction between what the people say and what the gnostic states. Each one of the two groups succeeded in its investigation and the details to which the other could not succeed and neglecting only in summary. Here we speak of the actions of people they often perform, the generosity descends according to their actions, and afterwards either their unity is strengthened or is broken. This is the explanation of the common people that the conditions interfere.

Perhpas you are compelled to seek the resemblance when you give decision to the effect, that grace revolves around the resemblance, and that the aspects and the actions interfere in that resemblance. And why

not? Is it not the fact that the seminal matter collects in the belly of the mother and then becomes a clot of congealed blood, afterwards a lump and some otherconditons overtake it by turn and consequently the form of humanity is caused to flow according to it. Is it not the fact that the anger excites man to abuse which when given to the irritated, he is reciprocated by a blow and breaking his head? Are you able to say that the anger and the abuse have no interference in a fighting form? According to us, the intention is only a natural obligation to which a person rushes by necessity due to the capability of his powers. You, therefore, don't beat about the bush.

Have you not gone deep into the causes of the creation of carbuncles and ulcers in a man's body, nay of the creation of fevers and the other diseases, and understood that there is a nature in the body which administers it by its inborn disposition as an obligation and not volitionally? Thus nature is one so as long as the body is alive and its function is also one, but this one action is represented by a vareity of actions when it affects the mixtures of the body. It pays attention, however, to protection of the constitution and repelling the harm as far as it is possible. When the constitution is of various manners, then its act of protecting it when viewed in relation to its effect in each one of those manners, is also found to be of various kinds. The protection of brain is to spare it to remain in dampness and coldness suitable to it. The protection of heart is to spare it to remain in heat and dryness, and so on.

When the mixtures collect in the body of a man, nature reforms them as far as possible by itself. If there is no such possibility it brings the mixtures out of the body either through haemorrhage of the nose, or by vomiting, diarrhoea or through the sweat of the body or urination. bladder. When both the body and the mixture disobey, then it brings them out through boils, carbuncles etc. If that also is not possible, the mixtures corrupt by the heat which is placed in the nature by pure goodness. When those bad mixtures combine and clash with each other, they change into an evil. At the time of corruption the nature has wonderful ways to play its part. These are the facts which a wise man cannot deny. All this is aided because of the unity of nature and the unity of its action.

You take the action of an individual nature as a measure for knowing the actions of the universal human nature (Insān Kabīr) to protect human individuals which for it are like the body against the bad internal costitution. Every action in every phase which proceeds from it (Insān Kabīr) is named truth and descends from it. When the universal nature is compared to the order of the human individuals all at once, then the order proceeds from it by obligation and not by will. But when it is compared to the particular actions proceeding from it at every stage one

after another, then the truth desends from it by will. Is it not the fact that the meaning of will as commonly understood is the longing for a particular action, and that particular action has certainly made it necessary that things absent from us are not free from our self-realisations? ('Ilm Huḍūrī).

In short, there are many diseases for an individual of the universal human nature and his body, such as carbuncles, pimples, last of them being fever. It corrupts him and continues to crush him. Whenever he is medically treated or is involved in delirium, it adds to his trials and hardships. At that time, the resemblance to the Divine man (Humanity) becomes completely null and human species is cut off. God is powerful enough to create another creation if He so likes, as He has power over every thing.

The diseases of an individual (Insān Kabīr) have embraced each other in the atmospheric world. Just as when stomach of a small person becomes weak, the disease is not felt except by a person of penetrative glance; and when he eats a heavy food and is then involved in diarrhoea, then of course he sees his weakness clearly. Similarly the gnostic seas the great man sick whose disease may not appear at the first sight till he is involved in swallow up by the earth or in metamorphosis and then perishes as a whole or loses one of his members. The first state is called the curse and he says about it that God cursed such people while they were on the verge of destruction. The second state is called the punishment which results from those actions. This case is similar to that of a master whose servants had aroused him to anger while he was treating them with forbearance, till when they made him more angry, he struck them and broke their heads.

KINDS OF EVIL

The evils which oppose human form and by which man's resemblance to it is disturbed are of three kinds, as follows :

1. Every character which is contradictory to the natural characters by extravagance and excess, as it is not suitable for the human form. When human form appears as a perfect person and becomes a vehicle for its appearance, as it ought to be, then certainly those characters will appear. Whatever is contradictory to human form is, however, opposed to it by its own nature. Just as heat is opposed to water, and yet cannot bring it out by opposing the watery order. All these actions are an evil which oppose actions which are the principles of socio-economic developments on which human order is built. Weariness, affliction, or death that attacks man is also an evil. Every thing faces towards perfection expected of it, but it does not find that perfection, and it looks as if it was a backward. Such is the case of the infant child and of a well-built man hesitant about his livelihood before time for the break-up of his constitution arrives; they both may be killed or may one day be smitten by a calamity and then die for ever. These are the evils which, when found in the world, return to God and appear in the similitudinary world in a form named devil (Shaiṭān). This devil suggests to people sciences which are radically opposed to the true sciences, and puts such thoughts and intentions into their hearts which disagree with the order on which the world is built. Such an order can be established only when perfect people are inspired by the infused sciences. Because of devil's activities, the earth is prepared for hard-hearted persons whose door to the infused sciences is completely closed. In that case the good will go on decreasing and the evil correspondingly increasing till the truth descends and suppresses the devil in the similitudinary world; that truth is named the angel whose business is to accord with the true order, to inspire people to seek guidance and nearness to God and do away with the devil. The devil then continues to enter from the side of the temperament (Ṭabī'at) and runs into the man's body as does blood. Similarly, the angel continues to enter from the side of the human form and from the resemblance it has to the truth in form. They both then come to a clash, one inciting to mischief and the other agitating thoughts of

guidance; this is how the matter alternates between them. Where knowledge, prophethood command for good, and prohibition from evil appear and where signs of God are venerated, the devil holds back. And where ignorance, evil, command for evil and prohibition from good appear; and where signs of polytheism are venerated, the angel holds back from there.

2. A people of certain region may obey the devil, and the angel may therefore withdraw from that region completely. But the curse, the anger and the intended requital will not in such a condition, be removed from them. Such people even though possessing human form, are in reality filled with the form of beasts and swines. In this situation will appear among them imposters who will be totally evil. Their body and soul will be of evil. There will be no hope of their devoting themselves to good. They will continue to be devoted to the reality of the devil, will perish in it just as the benevolent perish in their attention towards the Unseen. Extraordinary incidents will then occur to them for their annihilation in the devilish reality. Some events will, at that time take place such as, swallowing up by the earth, metamorphosis, drowning, rain of stones etc. swords will be drawnout against each other engaging them in fight among them. Or may be very powerful people are sent against them who will have no mercy on any one nor will they understand any thing. Then all, or a majority of them will perish. God will be pleased with that, as it would be in conformity with His curse and anger, and because it was done through the Divine powers requiring the reformation of the human species. The truth descending opposite to this evil is, that God may either send a warner to warn them or a caliph to kill their chief and subjugate them as are subjugated animals, and who will not leave them till they believe outwardly and agree to the best order in form as far as possible. Or otherwise He may inflict on them a punishment which will destroy them and break their order.

3. The evil may be changed into a spirit passing thereafter in the interior of human beings. None of them will then be found to utter the name of God, they will be like beasts and swines. Blessings will disappear completely, and transgression and evil will swarm from every side. God will become very angry, and then some event from the side of the atmos-

pheric world will take place with the result that, their human forms will be suppressed just as their realities became suppressed. It will be a spreading punishment in which all will perish; in their company many animals and plants will also perish. The countries will turn uneven and barren. At that time some events will take place the details of which are known to God only. The species of human beings will be cut off with the earth still remaining for some time.

The devil (Shaiṭān) sometimes appears in the form of man in the common sense (Ḥiss Mushtarik) and when it does not appear in that form it inspires him with evil as is a man inspired with revelation. The form of the impression of its mischief upon the mind is in the creation of darkness, hardness and neglect. If its foot became firmly fixed in the heart of man, it will be split apart and person concerned will be overwhelmed by the thoughts of evil and the tales of mind. The result will be that he will neither accept the Unseen instructions nor will he turn to the Divine abode but will remain satisfied with the worldly life. Being subject to his foolishness, he would refrain from looking into the verses of Qur'ān, take what is divested of humanity according to what suits him, mix the sensible with the abstract, incline to the low desires and finally will occur to him such thought as will lead him to the break-up of the domestic order. Subsequently it will cause a formal or real separation between man and his wife and break the city order through injustice and disunity.

It is the practice of one who is expert in the sciences of trials that he causes the community of the devil to appear in various forms. Thus, he will raise a number of devils. A devil for the ablution and a devil for the domestic order and so on. He will then put up a devil in front of every person. The man knows it and the remedy of it as well. The truth however overcomes it and it disappears. There are certain remedies to thwart the efforts of the devil and they are as follows:

1. Man may adopt an aspect suitable to the angel and also other aspects by which the angelic aspect is acquired, such as, cleansing the body by taking both, and persevering in the observance of ablution. The aspect by which devilish aspect is acquired is to remain defiled and ugly, by committing crimes one after another and remaining impure continuously.

2. To divert the faculties of both action and knowledge to what suits the Divinity and Holiness by creating some kind of an imitation through prayers, recitations, invocations and remembrance. If all this is done by the perceptive faculty, well and good, if not even then it is effective in

bearing some kind of imitation. Besides, he may hold fast to the light that appears at times, go to certain places and attend gatherings which imitate the Holiness, this should at times be done through remembering and imagining, and at times by simply holding fast to them.

3. To keep in check pleasures, low desires and such other things from which arise evils against moderation in a way not attempting change in the God-created powers. This purpose can be adequately served by a little speech, a little association with people, fasting at intervals, praying in seclusion, not listening to the confusing news and false tales which could disturb the mind, not paying attention to the variegated colours and wonderful figures, and by a little sleep and remaining moderately weak to sustain the brain faculties without bringing any change in the creation of God. People in this respect are of different degrees. Some are perfect in the observance of purification practices, some are deficient, while some follow the middle course. It is however, necessary that man should not in any case give up the worldly aspect.

4. There may appear a command for good, prohibition from evil for and the propagation of the signs of God, demolition of the edifices of polytheism and unbelief and cultivation of knowledge and prophetic sense. Here is a point to be taken note of and it is that imitation between two things gets strong consideration in the similitudinary world. The reason is, that the similitudinary world is based on the changing states of phenomena. The imitation of every people corresponds with their internal constitutions. You, therefore, ponder over this. It is the duty of one who is overcome by the similitudinary world and is tempted by both the devil and the angel to pursue after the overcoming, effective and manifest lights in the similitudinary world, not to disobey them, as they are far above his rank. Some of those lights are real while some are an admixture of reality and falsehood. However, here it is not the business of the common man to enter into any investigation, it is meant for the person of investigational capabilities.

The sign of God's curse and anger is that there appear impostors and missionaries who invite people to evil and influence those who come in contact with them. Besides, will take place extraordinary events, calm-

ness and peace will disappear from the minds, blessings will also disappear from one fourth of the earth, and from the trade and commerce as well. Few children will be born, misfortunes will come in succession and the troubles will follow rapidly. If you were to make a thorough investigation into the domestic orders, you will not find even one person working according to the dictates of wisdom.

When wrong doing, conflict, disorder over indulgence in pastimes, profligacy, pursuit of charming things use of instruments of music become wide-spread, and every socio-economic development becomes a burden on man and every earning changes into suffering carrying no benefit whatsoever and the ruling authority resorts to oppression, then will await man a suitable punishment in some countries which then will be dominated by the most powerful persons who will violate the honour of their inhabitants. I find Delhi heading towards that punishment.

Some countries will suffer from floods, earthquakes or will be afflicted by some other punishment from the world of atmospheres (such as storms and rainfall). Consequently very few accursed persons will remain. Whenever they will be found, they will be caught and put to death. The remedy of it is that this may be done before and not after the appearance of the punishment, people should get together to give alms to the poor, offer prayers, make invocations and do some other deeds of goodness and piety. Besides, they should take refuge with a learned man who may straighten their crookedness and guide them to the right path. The other remedy is to take flight from the place of trials, keeping to tent.

All people, whatever their faiths and creeds, agree that prayer made to God is accepted, keeping connection with relatives increases life and brings good in its wake. No community has differed over this inspite of their different languages and varying professions. What has guided them to this unanimous opinion is, their acute observation of the movement of the heavenly bodies, their experiences both perfect and imperfect, imitation of their great chiefs who had known the turth very well and had flourished in each and every community. This course was supported by their love for worship of God, their only beseaching Him, love of generosity and benevolence and accepting all this from the point of view of man's perfection in the framework of his species.

The reality of prayer and its acceptance are not of one kind. There is a prayer to words which man is compelled when both the heavenly and the earthly causes take place for the flow of the thing prayed for from God. The reason is that ratonal souls are created as polished, transparent. Often times it happens out of necessity and according to the approach of the causes and the determining principles that a form of man's longing and need is imprinted upon his mind just as, the aspect of the actual event is imprinted in sleep or even in wakefulness. Sometimes the longings for a wordly or a divine state are excited in our hearts and then we rush towards the prayer while we do not know the evil implied in it. When the truth becomes obvious we see that the causes have taken place for necessity to take birth and that the longing is an imitation of the necessity; the prayer made in the language expressive of circumstances then denied acceptance by God, the generous, the glorious.

We know of many prayers having been accepted. For example, the prayer of the Prophet Abraham that God may admit him in the Paradise and save him from the Hell. Then there was the prayer of the Holy Prophet that God may help him against the infidels when he was given the good news that very soon the enemy forces would be vanquished and forced to turn their backs in flight. And his prayer that he may be raised to a praise-worthy place after which the good news was conveyed to him that "Most probably your lord will raise you to a praise-worthy place". This kind of prayer and its acceptance is an honour shown by God, as it is suggestive of polishing of the tablet of the soul just as the news of the future event is an honour in the sense that it is indicative of this perfection.

Again there is a prayer where mind longs for something after having been enlarged in the resembling higher principles of its nature or of acquired perfection. In the light of this need, the longing aspect of the prayer prepares the causes as well as the determining principles on which is based representation of God's generosity. God's generosity thus descends in enormous quantity according to the mind's longing becoming an honour for the servant, as it is a proof of his resemblance to the higher origins and a sign that soul is being made perfect.

In another kind of prayer are recited simple and compound Divine names indicating the reality as well as perfection of one who prays. The Divine faculty then causes that reality to incline giving birth to a particular thought in the hearts of the people and disposing of the affair in a way which may or may not be known to them. This is how the intended object is achieved. For example, the gnostic may say, "Oh sustainer" or may make a detailed prayer, the meaning of which may return to a Divine faculty included in the Name which descends from God and then "ascends towards Him in a day the extent of which is one thousand years according to your counting". Then mercy takes birth in the heart of a wealthy person who lavishly spends money for the needy, or a rich person may need a person's property and he purchases it at double the price and so on. This is not the science to be gained through demonstrative argument (Burhān), actually no body knows it except those who have gone deep into the knowledge of God. The business of person usually called learned is to accept and then know for certain that there is a reality even though they have not been able to understand it. It is only when the Divine sciences create a quality in the learned that it assumes a form which he begins to follow.

What has been gained by me after deep thinking is, that this Name is one, eternal and ever-lasting composed of the properties of the whole creation and its necessaries; but to the gnostic the Names appear in relation to every age. Thus, when a Name descends, the faculties spread out on the earth, administer the affairs and then return to the Name and the Name returns to God. Thereafter another Name descends. A thought renewed through the penetration of this faculty, is the Divine thought; below it is an angelic thought and further below is a satanic thought or an individual thought which we have mentioned earlier. Try, therefore, to remain firm and steady.

Maintenance of connection with the relatives, no doubt increases the life spectrum. From the branch of the Divine medicine is obtained knowledge of the god-head which arranges flow of good from God for the human order. We have pointed out the principle of those sciences and have informed you that they do not clash with the other type of causes.

FUTURE LIFE

Have the Divine grace and your own investigation led you to the conclusion that the end of an over-flow from God is different from the end of another over-flow? For example, the end of the over-flow of germination (vegatative, Nāma-wiyah) form is, that there may be a real perfection in the thick body. The final causes of its existence and to what it is connected is the body the context of its being a body which becomes perfect in some attributes while the faculties which perfect it are excluded. They function to ensure perfection of the body and nothing else. When the body is broken, they burst out. Similarly, the end and the object of the over-flow of animal form is, that while there may be some other perfection, it is the appearance of the faculties of Nasama and their subjugation of the body while the body itself is excluded from the process the body only serves as a seat for the manifestation of beauty of the faculties and a field to acquire the faculty of Nasama. When Nasama bursts out its faculty will also burst out.

The end and the object of the over-flow of human form is, that the Nasama may become an elaboration of humanity (Imām Insān). The humanity was intended to be found in the world of forms as a commentary for its summarised condition. As long as the commentary remains, human form will not burst out even though Nasama may burst out. Have you understood what we have said? We do not mean that after the body is broken, what will be left of the animality will be connected with the growing form which is found to be based on it because of that state of it. Likewise we do not mean that when the Nasama is broken up, what will remain from the humanity will be the humanity which is connected with animatily by that state of its descent (Ḥulūl), and the connection it has with it. But what remains is the thing which over-flowed from God along with a ready grace from Him which it had acquired in actuality

after being in potentiality. That grace has a form and a secret. The form is based on the preceding form and is to disappear by its disappearance, while the secret is based on what does not disappear by its disappearance.

When man dies, the vegetative form is separated while the animal soul cleaves to the Nasama namely, the airy body which bears both the intellectual and the practical faculties. At that time many strange states, and a number of wonderful predications will occur. This state of his will continue for some time. Then the Nasama will go on decreasing and undergoing a complete, general change suited to the human soul. Thereafter will appear some atmospheric conditions necessarily demanding the break-up of every airy body till the Nasama becomes weak both in its mainstay and in the properties. Subsequently the humanity will become independent; the similitudinary world will explain the humanity and the Nassama will serve it. The similitudinary world is created on imitating every secret and representing it in the shape of bodies. There will appear good and bad faculty imbibed by the soul and having intimacy with it. The soul will then desire to be busy with those forms for some time. Then those aspects will also begin to disppear slowly and gradually till they disappear completely. The soul will then be free to devote itself to the imitation requiring the human form, rather the humanity itself, out-the humanity. What other development will follow after that I am not permitted to mention. God knows better the reality of the affair. This argument leads us to the conclusion that there are three stages after death. The first is the stage of grave in our language, the second is called stage of Gathering place, and the third is termed the stage of Paradise.

The Hell and the doors of Paradise according to evidence and intuition come under the stage of the Gathering place. An account of it will follow soon. But the legal language gives it a name other than the Gathering place on account of some distinct causes and relations. What has guided the common people to this secret is, their observation of the movements of the heavenly bodies, their researches and the signs they have seen of some of the dead ones, till they rushed towards the conclusion that the humanity and the individuality are to survive even after death. Had it not been so, the polytheists would not have cut out the images after the

forms of the dead and would not have worshipped them, nor would any person have visited a tomb or believed in the dreams and the true news. You try to understand this.

The details in this relationship are that the reason about a human being present in the external gives a verdict that, he has a share with trees and plants in growth and sustenance and in the properties which follow in both of them. Thus, there must be a substance in him which those properties have embraced. We call it the growing form or the vegetable soul. Human being, in the same way, shares with horse and bull the possession of life and feeling, and in the fulfilment of the desires of the heart. There is thus unavoidably a substance in him which those properties have embraced. We call it the animal form or the animal soul. And that, a man shares with Zaid, 'Amr and Bakr in speech, laugh and in the erectness of stature etc. Thus, necessarily there is a substance in which those properties have embraced. We name it the human soul. When those substances are found in that person, then no one substance is distinguished before him from the other substances at first sight. In this way, we have come to know that some of those substances stand in need of some other substances for their existence. Had there been no such need, one would not have come into intimacy with others. Again, it is not possible that this need may be simply a need of the thing for returning to actuality establishment, and for coming out from non-existence into existence. Can, the form of return be the form in actuality? But this is the need of the thing in the context of its causes and the aspects of matter to flow in a particular form.

Thus, we have come to know that the flow of every form results from the condition of the preceeding form and that of its properties and its states. There is a condition which, when it disappears, also makes the thing to disappear. There is also a condition with whose disappearance does not disappear the thing. Just as when water changes into coldness and it is the condition for the change of air into the water. Coldness disappears when water becomes extremely hot. Had one tenth of the hot water been found during the change, it would not have thickened at all. It is not possible that the conditions may be such that the thing may not disappear in some way whatsoever when they disappear; otherwise the

thing will remain in the conditions it was in for its being a growing and a feeling body, but that, there will be no sides (Aqṭār) nor any addition of them in it, nor any faculty of feeling by which it was a feeling one. Nor is it possible that these conditions may be such as would make the thing disappear completely when they disappear leaving no essence of it whatsoever; otherwise all its perfections will be confined to the body and its conditions or to the growing aspects and conditions attached to it not resembling the abstraction in any way like the tree, as its perfection gushes out from its species and its individuality with specifications and particularisations joined to the perfection of the body in its being tall of a particular measure, with leaves of a particular shape and its property being coldness or heat and nothing external.

The fact is, that the soul is imparted sciences and states from above which are not a materiality. We have thus come to know that there is a body for the animal and the human forms which is shared by both the man and the tree, and these are the particularities of the body and the growing one, and that there is a secret peculiar to the animal not to the tree, to the man and not to the horse, and there is a reality that bears some resemblance to matter which is one of the states of God and nothing else.

In short, the gnostic will not take the individuality of the tree and its species like the individuality of man and his species; they both are different. They both have been caused to flow by way of a necessity of the body having been restricted, unable to bear but only one of the aspects; and they both are drawing near to God, acquiring from Him a ready perfection and resemblance. Thus when we say that there is a tree in every man it does not mean that there is the tree-form in him, but what we mean is, that there is the growing form in him. From here emerges the science of botany and the science of zoology. It is not possible that the form flowing upon man need to locus to rely upon, because otherwise it will not be a form at all but rather a pure substance knowning itself, which will never be united with any thing. Nor is it possible that it may stand in need of a thing in the beginning or of a pure substance, in the end; when the thing undergoes a change it still is a substance. Does anything remain in both cases for its example is like that of matter, or there does

not remain any thing at all. If there was matter, then you have lied in naming it as a pure substance not standing in need of any thing. If there did not exist any thing like matter, you have shown injustice by making this pure substance a dirty thing.

It is also not possible that the substratums of these inter-connected forms may be one in all aspects. If a form has entered into a matter by a certain condition and capability, and then some other form enters into that matter by virtue of another condition and capability without any addition, then the last one will actually be the first one. Nor it is possible that the substratum of these forms should be multiple from all aspects, otherwise a thing cannot be a growing one, animal, human and Zaid altogether. Nor it is possible that the substratum of every form should be known by the aspect which distinguishes it from the substratum of the other form but by the perfection it acquired by that form in actuality from God essentially even though this appears somewhat confusing at first sight.

Is it not an injustice that a thing may be a substratum for a form and manifest perfection essentially in some other thing? In that case, the latter is more entitled to be named a substratum. It is also not possible that it may necessarily be a vehicle for the vegetable soul except the body which increases in dimensions and grows to a known limit essentially, nor it is possible that it may be a vehicle for the animal soul essentially except the Nasama which has the faculties of sensation, movement will and the predications of the heart. Nor it is possible that it may be a vehicle for the human soul essentially except the thing, which resembles the origin and excels all the animals by the general consideration (Ra'yun kuliyah) and by receiving guidance from above. If this particular thing is the Nasama in this time of ours, then it is not necessary in relation to the human soul's entering it, that it may be the Nasama, but what emerges out by this relation is, that it may be a thing to resemble to origin, namely, what it originally was. Nor it is possible that this substratum may be actually one, and that no other thing can ever be a substitute for it. Otherwise the body in which its parts had dissolved a thousand times and then been changed by other parts after every dissolution, would not have been the growing one created from such a one,

and the order of the growth would not have actually fitted with its form. But the members change by a change of food, all of them or many of them. It is also not possible that this predication may be particular to the growing soul only, otherwise the man, substitution of the Nasama, would not have been that animal. If this Nasama is substituted a little, it will resemble to the origin in its state, as a consequence of which is taken the general consideration. Then will it be the particular man.

This is not what forms the basis of our imagination, that when both the animal and the vegetable souls burst out at the time of death and the human soul becomes a pure substance, it will not rely upon any locus, or that being a pure spirit (Mufāriq) in origin, it will be only found by the condition of the body, and will then suffer pain and feel happiness by the faculties it had borne during the change of its pleasures by the pleasure of God, with the belief that it is simple and is not joined to any thing else. Nay, it is not so; it is rather hitting at random from many way as follows:

1. To think of the bursting of the animal form if it relies upon its having been conditioned by the growing form is a sheer ignorance, because of the slender difference between the body which is found there compulsorily, on account of its being from the restricted world, and the secret which is found on account of its resemblance to God according to one of its states. With that, then is necessary (for that thinker) to decide about the bursting of the human soul also for its being subject to the condition as well.

2. Death does not really mean the complete dissolution of the Nasama just as a man of imagination might think of. How it could be like that? For example, a person who is killed by one stroke of sword or dies of excessive joy or of excessive worry, necessarily leads to the conclusion that the Nasama has not dissolved, the fact rather is, that the Nasama is thwarted from its penetration into the body either because of its weakness, as it is unable to execute its order, just as it happens in the case of the crushing disease or when the link between them disappears all atonce. The truth is, that this man of imagination has not understood the connection of Nasama itself, nor the perfection it requires of the heart etc; and

that the animal soul does not depend upon Nasama. A person who thinks that way is in gross ignorance; he considers the Nasama of man like the nutritive power of the tree.

3. That the material thing turns into a pure spirit is unintelligible. It is an embellished sophism; just as we have said that a pure spirit being subject to a condition of matter is a gross ignorance. But the truth is, that this man of imagination has not made a distinction between the Being which is determined in the spiritual world and the Being which is determined in the material world, by which the soul has become a soul. He who does not make a distinction, must believe in the eternity of the souls, that they come to the bodies because of their longing for the perfection which cannot be acquired except when they are in the body as has been said by the people before.

4. That a simple thing can suffer pain is nono-sensical; as the suffering stands in need of a faculty pleased with a certain thing and then some other thing which overtakes, opposing its pleasure. And that it can bear the faculties without an instrument is a manifest sophism. But the truth is, that the man of this imagination has not acquired the faculties existing in the worldly life, nor the quality that creates them and bears them and that these faculties are not from the animal soul. On that account, you see the animals with their faculties and the evils of their bad administration and their want of search, such defeciencies in them are too many to be numbered.

STAGE OF GRAVE

Do you know that there is a spiritual heaven for every man's ambition which encompasses him. No hint and no look of his can penetrate beyond it even if he were to look what is beyond the summit of his ambition or pray to God as a usual course or hear a speech about it and believe in it. It is not a sight emanating from his ambition nor a prayer coming out from the core of his heart nor any hearing of acceptance. "Verily the eyes are not blind but the hearts which are in the breasts are blind." There is a poet whose ambition is to learn and sing poetry but if he remained in the company of people, saw the variety of their art in their profession, heard their conversation, became busy in eating and drinking in the socieyt of women and passed time in sleep, then it is all because of the necessity of his being in this dirty world.

The deep wisdom draws out from every man his spiritual heaven according to the extent of his sciences, intellectual and practical faculties and his annihilation in one of the three veils namely, the veil of temperament (Ṭab'), the veil of custom and the veil of bad knowledge about his paying attention towards the Unseen etc. What is beyond that is excluded even though it may be mixed up with it at first sight.

When a man dies, every word which he had heard from the outside, every sight he had seen and every plan of the four stages of the socio-economic development become null and void. Nothing remains except the heaven of his ambition. Don't you know that when the constitution of man is broken, his hunger, his thirst and all that comes to the heart from the side of the rout of both armies (lives and brain) every quality that happens to it from the manifest senses and every character from which the heart has disengaged itself, disappear? Had no event taken place, the disturbance of the heart would not have taken place. What

remains is only that which is in the core of the heart without the force of events and the sciences which the Nasama had borne and was satisfied with, and also the qualities which were firmly settled in it. Every event is the commentary of the stir of the character from the core of his heart or it is going out of Nasama for its perfection in actuality, a perfection to be taken account of. In short, what remains there is the heart and what issues out from it. The perceptive, the imaginative and the estimative faculties then begin to serve it. The heart gives out its orders, just as we have informed you in the chapter relating to heart philosophy.

Have you understood that there are two contacts (Limmat) in the worldly life, a contact that is suitable to the lower and the earth and a contact which is suitable to the higher and the attention towards the Divinity? Two things prevent the contact of good and the flow of its qualities and the science upon man. One is his occupation with eating, drinking and the actions of the senses namely, what he sees and hears. The other is what returns to the heaven of his ambition, such as embracing and getting coloured by the vile faculties and the ugly sciences. When man dies, he becomes free from the first hindrance completely. However, something from the second hindrance will also decrease, because he cannot now reach those things, his ambition towards them is cut off and because the temperament ceases to revolt. Thus, unavoidably there will be attractions and the flow of true sciences on him. The similitudinary world will then appear according to the difference of the ranks of people.

Have you investigated the ransk of people? You know that they are of two kinds. One is the case of a man who is sleepy by nature while the other is the case of a person who is wakeful by nature. By the sleepy by nature is meant a person who is overcome by his state, while by the wakeful one is meant, the person who has overcome his state. There is a man who, when love of a certain thing, prevails upon him, turns to it with all his attention. The signs of love appear on him with the result that he gives and spends lavishly for what he loves, becomes happy at its memory and remembers it continuously. He feels depressed when it is separated, his tongue becomes eloquent for its praise, his members stir up for respecting and serving it, while he cannot encompass the

knowledge of the nature of agitation of his heart for it, and he does not feel whether this love is useful for him in his present life and in his life to come or is harmful. In short, he moves under the impact of his state and is not able to encompass it.

Similarly, there is a man who looks at the movements of the heavenly bodies but is not able to understand the comprehensive reality and the unique order behind them, and is occupied with plurality against the comprehensive unity. Then there is a man who when he sees Zaid, for example, doing a certain action, comes to know of the internal constitution of Zaid, his faculties and his aspect by which every procession proceeds from him. From this unity and through the plurality which is the elaboration and the commentary of this unity, he makes one comprehension, as if he shifts from unity to plurality and from plurality he understands unity. But when his heart is truned to the love of a person, he understands that it is the working of the heart and also understands that it is his state, and is profitable, and for the heart has such and such weight. But when he hears a song, it creates passion in his mind, he then understands the passion and his mind as to how the passion exited his heart and how it is like an intoxication for him and so on.

The sign of the person wakeful by nature is that no two forms from the intellectual forms pass by him but that he understands the comprehensive aspect between them and understands the source of their unification and the meeting place of their plurality. By understanding the unity, he understands the plurality and comprehends it from all its sides. He then swiftly escapes from the necessary to the necessitated and to the connection of unity between them. The conjecture differs on the basis of his comprehensive perception. There is a man who is quite unable to escape. He is thus engaged in the knowledge of the plurality and is occupied with it aganst the unity in every matter.

Have you searched out the unity of the dreams, as they are the sciences which descend in the forms of imaginations on which common sense is created, as they are present in his wakefulness also but the experience and the knowledge of their being near imaginations prevent him from getting engrossed into them? As in sleep, he however, gets engrossed into

those torms, turns towards them completely, forgets the rest and that they are imaginations. He then attempts at a device in the wakefulness and this is how they become like the dream. In short, on the affair remains focussed complete attention and to this there is a hint implied in the verse of the poet Jami.

أُريد لأنسى ذكرها فكأنّما تمثّل لى ليلى بكلّ سبيلِ

I intend to forget her memory
But Lailā appears to me in every side!

The man in sleep does not understand that it is a dream in which he is absorbed, but gives the decision that it is an external world, that its earth is this earth and its heaven is this heaven. When he wakes up from sleep, he begins to understand that it is a restricted world like a mirror. One who is not trained in the investigation of the realities of the things may give the decision that it is a world other than the world of senses, external like this world. And perhaps he may name it a world on the basis of customary reality attached to the Nasamic sciences and describe it an imagination according to the most clear language. This is about the dream.

What is your opinion about a person who turns to the existing world in his spiritual heaven and is overcome by the common sense who imitates every thing by a resemblance and the real sciences are showered upon him? Thus, this is a stage (world) in which man will be dealt with as in sleep, in his dream, with the only difference that there will be no wakefulness after this dream. This stage thus deserves to be named stage to which man shifts after his wordly life and which in the language of the prophets is named the stage of grave. Now when the investigation has led us to this stage, then believe that the dead are of different degrees.

There is a man who is encompassed by his sins and is lost in them. There may be a man who is encompassed by his good actions, is lost in his attention towards the Divinity and is prevailed upon by the contact of goodness. These persons are of two different kinds. Either they are wakeful by nature or are sleepy. When the sciences in relation to the contact with good are poured upon the wakeful one from the garret window of his human form he finds his pleasure in what the humanity is

pleased with and his displeasure lies in what the humanity is displeased with. He will thus be punished for disobeying God and blessed for obeying Him. It will be a spiritual punishment and a spiritual blessing. Many a time his perceptive faculty, his common sense and his fancy decide in favour of the fulfilment of the desires of the heart, just as at the time of excessive joy you see how the inward sense faculties imitate and recall the events indicative of joy, and how at the time of excessive grief they imitate and remember the events suggestive of grief. But this state resembles the state of the wakeful among the alive when he is encompassed by what transcends those forms and sciences.

The sleepy by nature, are however, in majority. They plunge into imitation of events like the sleepy among the alive, who dreaming that a lion is attacking him and scratching his body feels pain and does not see whether it is a real lion. But the person who is an interpreter and who understands the course of God manifest in His creation would say that the dreamer has acquired a nearness to the Unseen and benevolence, and therefore, the wildness in his character assumed the form of a lion. Similarly a man of billions nature might dream that while he was in a dry thicket, he was engulfed by fire from every side, and on opening his eyes, he sees fire all round, approaching him and burning the thicket. He feels himself very much disturbed and is trying to go out from it but is finding no way. In that state of mind, he finds himself engulfed by fire and is burnt at the same time suffering pain and agony because of burning. He did not know at that time that they were not the consequences of a reality and the real pain. When he wakes up from his sleep he knows that it was not an external fire and the agony and burning were not in the external world. Had there been no wakefulness, he would not have taken note of this secret. He then goes to the interpreter and narrates to him his dream. The interpreter understands, that he had been prevailed upon by biliousness with the result that, the senses obeyed him and this is how that event was represented.

In short, it was the representation of his senses but he does not know the secret of the representation in the state of his wakefulness, nor does he know its being a representation in the state of his sleep. After the death, this is the condition of one wo is sleepy by nature. For the events

of this kind there are two ways of explanation. One is the customary, by which the event is narrated as it happens. For example, we may say that a person is suffering from fever, or from headache, excessive thirst, inflamation, weariness or from a severe illness. The other way is a medical one. According to it, is said that the person concerned has been overcome by biliousness and therefore its signs have appeared on him. In this connection, the law giver always uses the customary way of explanation. You think over this deeply.

When we go deep into the interpretation of the events do happen to majority of the people when they go out from the worldly life by the customary explanation, then it is for us to say that at the time of the death of a believer fair faced angels would come to him with silken clothes and musk in their hands. They will then enwrap his soul with them and the doors of the Paradise will be opened for him. There he will be called by an excellent name he was called in the world. If the dying person happens to be an infidel, the angels visiting him would be black in their face, blue in their eyes and have iron hammers in their hands. It is also right to say that when a man dies, two angels come to him, one named Munkir and the other Nakīr. They ask him about his religion and the Holy Prophet. If he happens to be a believer he will say that his religion is Islam and Muhammad is the servant and the messanger of God. Then a door to Paradise will be opened for him and his grave will become as spacious as his look can go, and it will be said to him "You sleep as does a bride". But if he happens to be an infidel or a hypocrite he will say in reply to the above question "Alas! I do not know". At that time, his grave will be made so narrow that his sides will clash with each other and he will be struck by a hammer of fire. It is also proper to say. that a man of fair face will come to him and say that he is his good deed and will be friendly with him. Then a door to Paradise will be opened for him from where will come to him fragrance and sweet breeze. Or a man of black face may come to him and say that he is his evil deed, and he will become upset at his sight and his company. Then a door to Hell will be opened from where hot and stinking odour will come to him. All this is a reality and no metaphor whatsoever. Nor is it a comparison of the spiritual affair with a sensuous one, but it is a customary explanation of those events, and it is what is fixed in the religious teachings.

PUNISHMENT AND BLESSING IN GRAVE

When the world (stage) of grave is a true and an established reality, with pleasures and pains, it is necessary to know the affairs which are to benefit and harm man in that world (Stage). To neglect this knowledge is foolishness and injustice. We thus say that there are characteristics of every stage and of every process closely connected with and are inseparable from them. Likewise for the worldly life there are properties, and consequences resulting from eating, drinking and fulfilment of other wants and the socio-economic developments. The world of grave is however based on the worldly life, on the God-given capabilities and those which are acquired during this life. It is not permissible that pleasures and pains are simply based on that much amount which does not separate from the wordly life. Nay, it is not so. Supposing a man enters the worldly life and comes out of it without having plunged into its properties and without his having turned the required attention towards it and then loosing himself in it, then he will have no pain in the other life. His example is like the example of a man who intended to go for Hajj or on some distant journey, then the amount of ease and comfort, love of property and family and his engagement in the improvement of his houses would not harm him or hamper his journey. To that extent, however, he will be harmed in his journey to which he has entered into these affairs in the dome of his ambition and is submerged in them, it will then be hard for him to separate from them. If he is annihilated in them and then loses them in the journey, he feels much pain and agony at their remembrance and absence, particularly when he becomes free from walking. He feels pain at the memory of what he had hoped in his mission, and what he then pictures before his eyes. Similarly, because of the loss of the comfort, he loses the strength for movement and thus undergoes hardships and troubles. In consequence, he will remain bewildered, unable to walk forward or return backwards. In short, the aspects by which man suffers pain at the time of his separation from his worldly life are many. Some of them are as follows:

1. Evil actions and characters which are opposed to the predication of the penetration of the Divine Name in the nature of man on which is based the order of the people in their socio-economic developments and

in their drawing near to God, and which had entered into the dome of man's ambition and in which his mind was lost, as if they (evil actions) were done by the very core of his heart and its requirement. When man pays attention to his human form and the likes and dislikes of his Lord are poured on him from its side which were borne by the Nasama, he finds terrible pain and agony. Similarly, he will find joy and glee on account of action and characters which agree to the predication of the penetration of this Name and enter the dome of his ambition besides having been favoured with the sciences from his Lord which were borne by the Nasama.

2. The love of the world and of its charms, such as food, drink, dress and man's going deep in admiring them and in discovering their delicacies by a particular consideration. And when he plunges into actions which do not imitate the Divinity but rather imitate the ugly characters which draw and engage the attention of the heart towards them when they are missing, and the inward senses also serve the mind, and he bears them together with the dislike which is poured down upon him from the Unseen. (Such action would be the cause of pain for him). Contrary to these actions are the love of hereafter and the attention towards the Divinity and deep admiration for them and plunging into actions which imitate the Divinity, give rise to resemblance to it (Divinity) and generate joy and glee.

3. The impurities and man's remaining stained with them give rise to remoteness from the similitudinary world. Cleanliness and purification give rise to nearness to God. The similitudinary world is generally disclosed to the dead in his grave. You ponder over this.

In short, the self admiration which does not excite the mind, and which is simply a thought and a tale of the heart, will not harm a person in his future life. Likewise, pride and anger are also harmless. Aye, they both harm the extreme purity which is intended by the persons whose breasts are expanded. What will harm him in the future life is his belittling the truth and the creation of mischief in the land, his ignorance about God and the want of attention towards Him, as those are the result of the three veils we have already mentioned.

GATHERING, PARADISE, HELL

When some time will pass over the dead, disorder will appear in the order of Nasama and then wakefülness will follow the deep sleep. The human soul will become independent and the remains of Nasama will begin to serve its sciences. The point is, that the help which Nasama used to receive in the form of food stopped since long and in the meantime some events happened in the world which required the disorder of every elemental thing. The properties connected with the Nasama are the incomplete sciences and the dirty characters while the universals (Kullī-yāt, which existed only in the human mind and have no objective reality) changed by the change of time and by the uninterrupted flow of the sciences from the Unseen. At that time, the similitudinary world will be disclosed to him. It is a world full of knowledge, there is no ignorance in it, nor any unmindfulness and forgetfulness. And how could it that be? It is an explanation of the world of spirits, and of the colours reflected from the material world. It does not leave any thing small nor great but has counted everything with care. At this stage will descend on him the similitudinary sciences with the result that, he will become like a similitudinary person. Then certain events will happen to him according to his attraction towards the similitudinary world, corresponding to the encounter with the similitudinary realities and according to the bad faculties and the evil actions which the Nasama had stored up. If a man was stronger in the self and broader in the Nasama during his stay in the world, then his events will appear to him complete and full. But if he was weaker in the self and narrower in the Nasama, then his events will appear to him incomplete and dim. That will not be a dream which he will be seeing, having no existence outside his knowledge, it will be present in the similitudinary world. The part peculiar to these events is faculty placed in the Throne. There is no way to explain this by customary language. However, we can say this much, that it is a material

world but extremely pure. They will not penetrate and pass through it. When we say that it is a material world, then by that is meant, pulling it from what has no existence outside the knowledge, and when we say that it is extremely pure, by that is meant, its transcendence from the dirt of the bodies of this wordly life. It could be said that "that is a day when the earth will be changed into some other earth and so also will be changed the heavens ".

If we like to interpret by the cutomary language the events which many people will face, then it is for us to say that "God will gather the people on that Day and they will see Him without any doubt in their seeing of Him. He will then say to them that, whosoever was worshipping a particular thing, let him follow it. Then he who used to worship the moon will follow the moon, and he who worshipped the devils will follow the devils. He will then fall into the Hell fire and they will also fall in it. Then there will remain the Muslim community in which were some hypocrites as well. God will appear to them in the form other than the form they were knowing Him. He will then say that He is their Lord, and they will follow that form; while the believers will say, 'We take refuge with God against you'. They will then stop till their Lord appears to them in a form they were knowing Him. He will then lead them to Paradise".

The secret of this event is, the representation of the belief they had about the transcendence of God, of the bad knowledge they had about Him and of the clash of their belief with the similitudinary realities and its sciences. The first sight was from the garret-window of the human form while the second one was the result of the belief Nasama bad entertained. Here we also say, that a bridge will be raised over the Hell-fire and the people will be made to pass over it. Some of them will cross it swifty like the lightning, some like the stormy wind, some like the fleet horse and some of them will pass over it walking while there will be some who will be scratched by the prongs of fire and thus will fall in the fire of Hell.

The secret behind this event is, the representation of the order which is reposed in the nature of man and the difference of people in their

following it. (The man who had followed that order namely, Shariat properly, will pass over the bridge very quickly). We also say, that on that Day, people will be divided. Those who were happy will enter into Paradise in which there are the fair damsels and the stately palaces. All what the hearts will wish for and the eyes will be pleased with is available there. As regards those who transgress the limits, they will enter the Hell in which there are the deep sighs, the death-rattles, the snakes and the scropions. Therein, they will be beaten with the iron-hammers and will be made to drink the boiling water and the pus.

The secret of this event is the representation of good and had actions and characters in the similitudinary world, and man's feeling pleasure and pain by the similitudinary realities. In short, many events will take place, the exect number of which is very large and they are all explained clearly in the speech of the Holy Prophet in the Arabic language. The secret of such events is not hidden from him who is granted the knowledge of the principles of this world.

When some time passes over that, the Nasama will become completely null and void, and the human soul will rely upon the existence which had been decreed for it in the similitudinary world. There the man will acquire two ranks. One is the achievement of material pleasure in the form of foods, drinks and meeting with wives. All this is imprinted upon the similitudinary world in respect of its being the mirror for the material world. The other is the attractions from the superior side with the result that, there will not remain between the men and their Lord anything except the mantle of majesty. Every thing else will be unveild and disclosed. Nothing will be more pleasing to them than the look upon their Lord. God will bring out the last batch of the people from the Fire which had not worked any good whatsoever, and had turned charcoal. He will then put them in the river of life and lo! they will turn pearls and will then admit them in Paradise. The river of life is an embodiment of the human form and of its properties. The difference between the pleasures which will take place on the Day of retribution and between those which will take place in Paradise is, that the former will drown and encompass the soul from its origin while the latter will be served by the soul itself and it will imitate their properties without getting engrossed.

RANKS OF PEOPLE

Have you searched out the ranks of human individuals according to the ranks of deliverance and wretchedness and according to their actual devotion to the seaking of the Divine nearnesses and otherwise. If you do that you will know every man, his ambition and his natural disposition and what nearness to God he had acquired distinct from the other. Their higher and more perfect aspects as well as lower and the imperfect sides will be fully visible to you. There are wonderful ways and rare states among them. If you knew them well by their realities you became a chief of the human beings, and expert instructor who speaks with every man according to his reason, encompassing his perfection and knowldge both in relation to this world and the world to come. We are to make a rather brief mention in this discourse of the ranks of prophethood and saintship to which this discourse takes us. Thus, we first apply ourselves to the explanation of the ranks of common people, so listen and be attentive.

Know that man is either complete in character and internal constitution enabling the matter to become a vehicle for the appearance of humanity properly, or he is weak so that the matter does not become a vehicle as it ought to be with the result that, some characters appear while the others do not. He may also happen to be corrupt in character so that good aspects do not appear at all. Such a man becomes coward but stingy, immoral, shameless, inclined to baser things of the world.

By the second division, man is either turned to God completely and ambitiously, and to the good that is reposed in the root of the nature of man from God, and has torn the three veils namely the veil of temperament, the veil of custom and the veil of bad knowledge about God. Or he is turned to Him with weakness and has torn out some veils against

the others or is turned to God with one veil but has not torn it out. He may have completely turned to the worldly life with all the three veils intact. Nothing concerns him but the three veils or one of them. Or he is turned to it with weakness or is not turned to any thing of that kind. He is like water which does not accept any form, a fool neither able to control any thing nor do make distinction in it and turn to it ambitiously.

Here we set a simile for you. Is it not a fact, that a constitutionally complete man likes sweets and then falls ill. In consequence, his appetite is spoiled and he likes to eat clay, burnt food and stinking things. The first constitutionally complete moves according to his health, while the second moves according to his illness, but neither encompasses the origin of their faculties. Similarly a constitutionally complete man walks swiftly, catches swiftly and speaks in an orderly manner and audibly while the diseased one walks slowly, catches slowly and speaks in a language having no sequence, like the buzz of a fly. Their actions cannot be traced back to their natural causes; but in the course of their habits they do not come down from what they were following. When a physician looks at them and to their actions, his advice appeals him deeply. He then draws the attention of the diseased person to his diseases. In the same manner, can be viewed a man who is perfect in his characters and the diseased one who is perfect in his characters. Or one who turns to God and the one who turns to the wordly life, they both are moving according to what they were created upon. They, however, do not understand the secret, but when the physician comes, he draws the attention of the diseased towards his disease.

By the third division, a man may be broad-minded and independent; he may be prepared to receive the colour of a certain state and a quality that comes upon his heart unexpectedly without use of the tongue and without the members coming in action suitable to the quality. He may be narrow-minded, not disposed to assume a spiritual quality except when he uses words indicative of those qualities and actions which follow them closely. As regards the first, he generally gets filled up with anger, but does not manifest it on his tongue nor does anything suggestive of anger. When he loves, he is drowned in that but does not do any-

thing which may give a proof of his love. If he shows his love and anger, it appears as if he uses his tongue and members to interpret the contents of his heart. Generally he manifests only one fourth or half of what his heart is filled with. As for the second, his tongue and his members are always before his heart, no thought occurs to his heart but that the tongue and the members move as does the heart. The reason is, that his Nasama does not become a vehicle for the spiritual qualities but with the partnership of his members. It is therefore necessary, that the man may not be taken into account but by his actions and words, and they both may be put in place of the perfection of Nasama.

In short, a man who is complete in his characters is strong in his attention to God and has an independent Nasama to be able to assume the qualities without the partnership of the members, O my God, but only by way of employment and imitation. Then we name such a one the "foremost in goodness". The man who is wanting in one of those attributes, is named by us the "follower of the middle course". The man of the right-hand side because of his fortune may be weak in his constitution, narrow in his Nasama turns to God completely. Or he is strong in constitution, broad in his Nasama, turns to God incompletely in his manifold actions he is doing and the prayers he is making are only by way of a formality and an imitation of his predecessors. Or does acts of obedience in partnership with the temperament (Ṭab'). For example, he fights with the infidels, but if we were to search out his heart we will find in it at once the fear of God and the conceit of the world. Or a man may be constitutionally weak, but his Nasama is independent and his attention to God is perfect. Or, he may be strong in constitution and characters, his Nasama may be narrow and still his attention to God is perfect. Such people are from the companions of the right-hand side. many believers are found to belong to this class.

If he has corrupt constitution and is a fool, he will always do good actions by way of mere formality. Or he may be wanting in ambition doing such actions by way of a custom only. Or he may not be doing any good or evil. Or he may be strong in constitution but did not have an opportunity either to turn to God or to the world at all. Such a man is in gross ignorance and is the companion of the A'rāf. God will forgive him

after the Day of Gathering and will admit him in Paradise. A'rāf is a stage between Paradise and Hell, as is stated in the law. If a man happens to be strong in character with an independent Nasama, he will turn to the three veils with complete attention and will not turn to God even for a moment, nor will he be able to make a hole into the dome of his veil to an extent of the tip of a needle, nor has obeyed God even for custom's (sake or in imitation or by the requirements of temper. Such a person is certainly an infidel and has belied God. There is no hope of his deliverance either in the grave or on the Day of Gathering or even after that.

If he has missed one of those attributes, then he is a hypocrite; he may be turning to the veils while he is constitutionally weak or is not independent in his Nasama. Or he may be constitutionally strong with independent Nasama and his attention to the world may be weak blended with his devotion to God or not blended with it, but is weak in hisself because of certain chances that had taken place. He is then hypocrite and is from the companions of the left-hand side which class includes both the hypocrite and the infidel.

In short, the affair relating to the "foremost in good" is their excellent faculties which the Nasama bears. They do not depend on the actions and words except that they are an imitation and a commentary of them (faculties). In substance, the affair with regard to the companions of the right-hand side is the actions and words or the particular attentions and the special thoughts and habits they were busy with. In short, the affair of the infidels is the bad faculties which the Nasama bears; while affair of the hypocrites is the evil actions, evil charactersand habits. You, therefore, ponder over this.

Here we are to list the various kinds of the "foremost in good". There are some among them who possess two or three kinds of superiority. Thus, it is your duty to combine some of them with the others. They are as follows:

1. *Trust worthy* (Siddīqūn). They are strong persons; they have perfected the requirements of unity (Tawḥīd), have faith in God, in His verses, in His love, in His prophets' love and in His religion. They are distinguished from the rest of the people by their attributes, at the same time sharing with them other excellent habits. The sign of these persons is, that there is always a complete obedience shown by them both in their word and deed. In addition to that, they possess perfect reason, the beauty of administration and the strength of character.

2. *Martyrs* (Shuhadā'). They are the persons who followed the Prophets and found in them an excellent ambition shown towards effecting reformation of the infidels, for the eradication of the evil, the suppression of the enemies of God and the propagation of His religion. This thing filled their hearts with love for God and with obedience to His commandments. They have strength, energy and a complete self-control in their nature, becoming a habit for them. When the Day of resurrection will take place, they will rise disputing with the infidels and will bear testimony against them. The sign of such persons is, that all their strength and energy are always naturally and not by force directed towards the execution of the command of God against His enemies. Their hearts are replete with help and supprot to the religion.

3 *Firmly-rooted in knowledge* (Rāsikhūn fil 'Ilm). They are the wise persons, extremely intelligent and strong in self-control. They heard words of wisdom and the Book from the messenger of God. That impressed them to show obedience and devotion to perfect themselves by knowledge. By nature, they were wonderfully wise and self-controlled with the result that, the possession of thorough knowledge became a habit with them. The sciences of the prophets and the messengers were disclosed to them as they actually were. Supposing, if the veil had been

lifted, they would not have increased in their conviction and rightness they had already possessed. The sign of these person is, that the knowledge appears from them as if, it was poured down by God into the root of their hearts and emerges as the fire emerges from the flint. All this was blended with the soundness of their nature and the perfection of their self-control.

4. *Unique* (Mufarridūn). They are the persons who are devoted to the remembrance of God, are immersed in their devotion to the Unseen and are seriously attentive towards their Lord in their hearts. Their attenton is like the sight in the eye and the power of hearing in the ear, they are not negligent of Him even for the twinkling of an eye and the pecking of a cock. The sign of such persons is, that their fine behaviour is always restricted to the remembrance of God, combined with the soundness of their reason and the self-control. Their remembrance of God has penetrated throughout their bodies and faculties and it looks as if it is their natural disposition and habit.

5. *Godly and Pious* (Mutaqqī, Mutawarri'). They are strong in their honesty and fine behaviour. They learnt from the Holy Prophet the forms of worship, lawful as well as unlawful for them. That impressed their hearts and made them obedient. Perfect honesty formed part of their nature. They, therefore, refined all their states and their course of conduct for it. Thus, they became distinguished from the rest of the believers by the refinement of their members and activities. It seemed as if their hearts were created as such.

6. *Persons of excellent character* (Aṣḥāb-ul-Khulq-il Ḥasan). They are the persons who have perfected themselves in generosity and humbleness. They forgave those who did injustice and remained patient over the calamities, till they by these qualities were singled out from the other believers. The reason is, that they heard from the Holy Prophet the praise of these attributes which led them to obedience not admitting anything contrary to them Their generosity is natural. This hearing (they had heard from the holy Prophet) appealed to them deeply with the result that, generosity became their inseparable habit.

7. *Worshippers* ('Ubbād). They are the persons who perfected themselves for the creation of worship, such as, to have faith in the unity of God and in His magnificance even though they had not become aware of the command of God. The conveyance of message from the Holy Prophet met with their wonderful capability implanted in the root of their hearts. It is said about Abū Dharr that he used to pray to God in the Days of ignorance in a way God liked. When he embraced Islam, the teaching of worship fitted in with that capability and his immunity from polytheism greatly appealed to him. Ḥadrat 'Ali has said that he was worshipping God as he had found Him worthy of worship.

8. *Ascetics* (Dhuhhād). Such persons are those who believed in the future life properly and had heard from the Holy Prophet its news which had impressed them very much. They, therefore, prepared themselves for it and turned away from the world and its charms. The world before them carried no meaning whatsoever, and the people appeared to them like the dung of the camels. They neither listened to the praise of the praisers not to the satire of the satirists. To them, both those dislikeable things may be more sweet than the sweetest of things, and that all is blended with the soundness of their faculties and natural inclination.

9. *Caliph* (Khalīfa). He is a person who saw far-reaching ambition in the Holy Prophet in his removing away the wrongs and corruption from the creatures of God. This led him to be obedient to God. To possess inborn chieftaincy and capability for running the country's administration was a requirement of his nature. Thus, he became completely inclined towards the propagation of the religion of God and for removing the wrongs from the people.

10. *Bearers of resemblance to the angels* (Mushabbihūn Bil Malā'ika). These are the persons who persevered in the observance of purity, the prayer in seclusion, scanty speech and sleep. All this is combined with the soundness of their inborn disposition. They thus, began to see the angels and speak to them mouth to mouth, as they by that disposition were suitable to them. In short, persons of such kind and others like them, possess independent Nasama with good faculties. They became sharp-minded with perfect devotion to God. His command became

clear to them and lo! they perfected it, perished in it and were by necessity hastily inclined to the actions fitting in with their perfection. The principle of their perfection was the faculties.

AṢḤĀB YAMĪN

Aṣḥāb Yamīn Companions of the right-hand side are of many kinds. Some of them are as follows:

1. *Persons who bear resemblance to the "foremost in good" and became assiduous in search of their original states.* As their inborn disposition was weak and their Nasama was not independent, they failed in their search. Their perfection therefore, lied in their getting accustomed to their habits. Or, the knowledge and the state appeared to them in a form which did not fit in with that knowledge or state but rather resembled them. They then became assiduous in search of that state whether their natural disposition was strong or weak. Or that state appeared to them properly but it was not easy for them to go deep in it due to certain obstacles and hindrances inspite of their sound natural disposition.

2. *Trust-worthy,* who loved the saints (Auliyā'), the pious and the House of God and His signs from the very core of their hearts without defying. They are occupied by nothing except sitting in their presence and hearing their speech, as these are the indications of the love and the lovers of God. The sign of their attachment is like an aspect of intense glow of love due to their weak internal constitution.

3. *The martyrs,* who are wrathful against the imposters and the innovation and disliked the Mu'tazilites and their like. They became wrathful against them as they were created upon disputation, polemics and hatred towards the enemies of God. They were given the disposition for agrument, disputation and polemies, would lose temper in no time and become unsteady in all their habits and dealings, except that the Divine Providence led them to the search of knowledge and the company of

the learned and towards knowing the good and evil with the result that, their disposition appeared in that direction.

4. *Perfect persons:* When they came to know that such and such people have gone astray and they do not verify the reality of guidance, misguidance and faith, they began to hate them.

5. *Firmly established in knowledge:* They exerted hard in the codification of the science of law and in listening to the knowledge of the Holy Prophet without comprehending the law traced back to its principles. Such persons are the commentators, the traditionists, the jurisconsults, the readers, the masters in the science of principles, the dialecticians, the bearers of the Qur'ān and those who had committed it to memory. It was because, either their constitution could not carry the requirements of investigation or if it could, they did not receive the knowledge properly. They, therefore, contented themselves with the knowledge they had received. Thus, their knowledge was mixed up with those words, expressions, disputations and the distortions.

6. *Unique persons:* They are accustomed to the remembrances and the invocations and other religious duties. Their tongues are ever fresh with the remembrance of God whether they understood the meaning or not. Their Nasama was not independent for the gnosis of God and they are, as if, actually seeing Him with their eyes, and were remembering Him by without any word and expression. Or their Nasama was independent, but that they were not divinely supported to divert their faculties and knowledge towards Him properly.

7. *The godly persons:* They prevent themselves from indecency inspite of their sound inclination towards it. They are always asking for forgiveness of their sins, and are weeping from fear of Him. Or their inborn disposition is inadequate, and they have no real and complete inclination towards the requirements of their lower self, nor are they disposed to spend their wealth for the drinking of wine or struggling hard in the pursuit of the mistresses, or for going out of the custom of their people. It is from the first philosophy that there is good in modesty and in the weakness as well. The Holy Prophet has said that modesty is all good, by

which is meant the weak persons also enjoy one of the ranks of the companions of the right-hand side.

8. *Persons of fine behaviour:* They followed the middle course in their excellent characters. They are the persons from whom a certain action proceeded which was reckoned as self-admiration. They are always humble and kind towards the needy and the poor. May be, weakness had overtaken them unexpectedly, but not in the manner of great generous persons.

9. *Worshipping devotees:* They offer devotional prayers repeatedly by way of habit and habitually attend the circle where God is remembered.

10. *Ascetics:* They simply remember God and His punishment, with the result that, the tears flow from their eyes even though once in life. They engage themselves in their family, property and the estates, and in consequence, forget much of God's memory and His punishment. But when a calamity smites them, they begin to remember Hīm again. This happens to be their condition.

11. *Persons who bear resemblance to the angels.* They always remain pure, clean, trained and accustomed to the observance of purification.

12. Persons whose Nasama is dissolved with the result that, their evil faculties are also dissolved. Then a lightning of good shines on them though behind their sleep and imagination. It is like persons suffering from stomach pain and affected with other diseases. Their calamities have wiped out their sins. The poor, ungrateful to the favours of God, because of their poverty, are also from the companions of the right-hand side.

13. *Persons who are moderate in deeds of virtue and vice.* Their Nasama came out of their bodies bare like one who is killed without any right or like one on whom a wall collapsed or like one burnt by the fire. When such persons get rid of the wordly life, their Nasama regains strength and they will be counted from the elemental angels.

14. *Persons whose internal constitution is defective.* Their hearts are like the heart of the bird. When mention is made of the Hereafter and God, their hearts, due to their weakness, get filled up with it. They bears no avarice as to be able by it to take revenge, show jealousy, pedentry and to stand by the severe hardships with force and power. Their Lord led them to the companionship of the most pious and towards listening to their talk once in life. Or, the incomplete inmagination prevailed upon them and subsequently their Lord led them to see true dreams in sleep, and see the light and led them to the company of the honest persons and guided them to the circle of the people where God is remembered. Or, their hearts being weak in ambition made them remember God and pray to Him in the mosque.

15. There are persons whose actions are mixed up with their temper and the law, while they do not understand that there is an interference from the side of their temper due to their weak intelligence and their lack of ability to make distinction between right and wrong, like the woman obedient to her husband and affectionate to her children, and like the manager of the orphans. The best of men is he who is kind to his family and the one who is an obedient agent in the expenditure.

16. *Persons who have mixed their good actions with the bad ones*. They worship God and at the same time disobey Him inspite of their sound internal constitutoins. In short, the stages of the companions of the right-hand side are too many to be numbered. Many of their words, deeds and the events will be conspicuous instead of the spiritual faculties. Some of them will be blessed by the images of these deeds and words.

AṢḤĀB A'RĀF

Companions of the A'rāf (A boundary between Hell and Paradise. It is a Hell for the blessed and a Paradise for the damned), are of many kinds. Some of them are as follows:

1. Persons who had not received the message of Islam at all, such as, those who are settled at the mountain tops, had not associated any one with their Lord, nor had denied Him, and nor believed in Him. They are like the animals which pay no attention to God, neither denying Him nor acknowledging Him. They pay attention to the things of profit, only. Or, they received the message of Islam but they did not derive benefit from it on account of their ignorance. They were like people who had not understood the language of Islam or had not grasped its argument. Or, they were brought in negligence towards such deep thinking. The extent of their knowledge was, that the Muslims are a people whose turbans are of a particular kind and whose shirts are of a particular sort, and who eat certain things and hold certain others as forbidden. Or they are the people who fight with us for the capture of our country, thus unavoidably we must fight with them. Despite this all, they had not associated any one with God and were like the animals even though they were constitutionally sound.

2. Persons who are mentally defective, such as children, the insane, the silly fools, the farmers and the magicians, who are unable to distinguish right from wrong and are hardly able to know their Lord and worship Him. They are like water which on account of its weakness does not accept the pictures. From such is only intended this march that they bear resemblance to the Muslims and obey their manifest orders, so that, the unity may not be affected. This much faith is enough for them which the Holy Prophet considered enough for a negro woman who when asked where God was, had pointed out to the sky. So far the first kind of people is concerned it is necessary that they may be explained the truth clearly, that they may be able to understand it, then the argument and the guidance may be unambiguously proved before them as true.

HYPOCRITES

The hypocrites are of different kinds. Some of them are as follows:

1. Persons who have been overcome by the veil of their temper and turned towards it like those who are annihilated in a vile faculty, such as, the greed for food, dress, women, wine, anger, rancour, jealousy and arrogance. They did not turn to God but outwardly and for show only. Their attention to God did not enter into the dome of their ambition. The more hard among them are those who have annihilated themselves in an aspect free from all those faculties and are thus like the imposters even though obedient outwardly.

2. Persons who have turned to the custom and are not disposed at all to leave their brothren and abodes for God, or are not willing to show hostility to the Jews and the Christians for the sake of God, or are not disposed to giving up the customs current in the Days of ignorance and their associating others with God inspite of their belief in Him.

3. Persons who have been prevailed upon by paralogism (their bad knowledge about God). Such persons are like those who resemble the dialecticians who quarrel with the learned on the question of the attributes of comparison (Tashbīh and Tanzīh, the attributes of comparability and incomparability), and are like the hypocrites of the Muslim community, who follow the religion of Islam and conceal in their hearts associating others with God in their worship and in their asking others than God for help. They have thought that, the pleasure of God is confined to the pleasure of His worshipping devotees.

4. The immoral, shameless who do not care what they are doing.

5. Persons who are encompassed by their sins, even though they carried in the core of their hearts an acknowledgement of and faith in God. They go by the name of the transgressors in particular, the hostile and obstinate infidels, even though they were saying that there was no god but God with their perfect reason and their sound disposition. This they were saying under the insinuation of the devil and according to their

willing obedience to, and to their strong inclination towards the three veils. In short, the mercy of God is wider than His anger, and it is the reason why many of the people will be forgiven even though after some time and after some detention and rebuke. Such persons will also be forgiven whose three veils were slit a little even if to the extent of the tip of the needle and paid attention to God from the core of their hearts even if for one day in life. When such a person dies, he becomes like the bird in the cage which is compelled to turn to every side and feel pain for some time. But when it reaches a place of a hole, it musters courage and goes out of it.

MERITS OF ACTIONS

When you have reached this limit of knowledge, then why it is that the five rows of the people are not represented before your eyes as standing before their Lord. These persons have their predications by which each is distinguished from the other both in this world and in the Hereafter. He who is given the knowledge of their states by intuition (Ḍauq. Taste), is given two illustrious sciences in this world and a glorious state in the Hereafter.

One of the sciences is the science of the merits and demerits. The man knows the merit and the quality of this one by which he is distinguished from the others in this world and in the Hereafter. The other one is, the science of the excellence of actions and characters and the science of their evils. There, he knows the character and the action of every one connected with him. That character, action benefits him in the Hereafter, repels the evil influence of the devil, gives rise to his nearness to God, and by his desired socio-economic development is reformed. Or, it breaks the three veils, or occasions the reverse of these virtues. And he knows the causes of every character and action of the merits and the demerits, and thus becomes a Divine physician who describes the property of every action just as wordly physician describes the property of every food and of every medicine, saying it in various ways. For example, the Divine physician says that whosoever did this, will have this kind of reward, just as the wordly physician says that he who will use the antidote will be cured of bile. This is a form of saying employed in the language for providing the order for the one who did that action. The physician has quoted it for providing the property of the medicine itself. Thus, when the property of the medicine is proved by what he says, then he has spoken the truth. If many people are found to have used that medicine but not cured of their bile, then it was because of the strength

of the disease which needed the continuation of its use. Or, there may have been something which hindered its immediate effect. Similarly, the saying of the Divine physician that he who said that "there is no god but God will enter Paradise and he who performed the ablution well and then offered prayer of two rakaāt will enter Paradise" is quoted to demonstrate the property of the action itself. Thus, non-admission of a man who did those actions in the Paradise does not harm him. The reasons is that the conditions needed in the ablution and the prayer may be missing or a hindrance was raised or because his action became of no use or a strong action was found, the property of which caused that man's entry into the Hell. Thus, there is no need of the troubles the commentators are taking in this direction in the explanation of these traditions.

As regards the state which man will be granted in the Hereafter, it will be the absence of his absorption in the perfections of his self which had covered him but there every one will understand the extent of his knowledge and the end of his reward. Nothing will remain hidden from him. If along with that, there is one namely, the Prophet between God and His creatures who had been raised for men, had been put over them spiritually, responsible for their affair spiritually and divinely, and had been invested with a Divine authority which had entered into the dome of his perfections, then His intercession for them will be accepted. Every one of his community has nearness to God according to his admission in his religion and to bearing his knowledge that entered into the dome of his ambition. This relation then will finally give rise to some great events which the Holy Prophet has counted from his merits. You, therefore, try to understand this.

Know that it is necessary, that God may manifest the soundness of the nearness to Him for the order of men under degrees. Either the foremost (Sābiqūn) may be more in number than the companions of the right-hand side, or the latter may be more numerous than the former, or the people may be between the companions of the right-hand side and the companions of the Boundary. Those forms are praise-worthy aspects. Or, there may be a mixture of the companions of the Boundary, the hypocrites and the companion of the right-hand side. When the evils

such as hypocrisy, infidelity and immorality multiply and the paralogism becomes severe and wide-spread, the earth will unavoidably go courrupt by the second evil.

The remedy of it is, that either a learned person may be sent from God or there comes, an imitator of that learned person, or the people may understand some way of their deliverance, either by some kind of mixture of the tempers or freedom from that mixture, or they may give up gross ignorance and pride against God. Experience and investigation have borne testimony to the fact, that there is no part of the earth devoid of some belief in God. Yes, that belief may have been blended with some kind of polytheism. Similarly the people have the knowledge of retribution and of the future life to some extent as well, correctly or incorrectly. On the whole, it is not the condition that the sciences which we have given to you may be known to them in details, as they could hardly be found in the majority. They are acquired by some persons, not only an aspect of these investigations, correctly is blended with incorrect notions. This is the guidance which it is not permissible to miss, and this is the remedy of God on His earth which exists in every age. But the bounty and mercy of God are not confined to that much only, they wait for the appearance of the true religion, free from the taint of falsehood, which may become a shining lamp for the people to obtain light from it and become intimate to it, till a man of perfect character and of pure heart is found and both the earthly and the heavenly causes also agree upon his being the propagator of the sciences, a man of prevalence and power. At that time the command of God appears abundantly plain and clear.

I have come to know from the legendry lore that the bounty of God in the age of ignorance, when knowledge and men of knowledge were unavailable, had caused a dream to just king obeyed by his subjects by which he was led to invent the social and ethical sciences and then had sought their explanation from a monk leading his life is some isolated part of the earth. The composition of the book "Kalīla wa Damna" is based on it.

PROOF OF PROPHECY

Have you known what we have taught you that the human form will not be caused to flow on the collected matter, till the latter bears resemblance to one of the states of God which is the Divine man in our language? Then it is also not allowable that all the human individuals may be of one and the same kind in resemblance. Had it been like that, then the natural disposition of one would not have been different from that of the other. But it is necessary, that there may be some resemblance from which no human individual can remain isolated, as it is a condition of humanity and its own resemblance. And there is a resemblance which is granted to the perfect of the human individuals whose matter becomes a vehicle for the appearance of many of the perfect and complete predications and the sciences of humanity. Thus, the true sciences and the excellent characters appear from the root of thier hearts without any exertion and education. And there is a resemblance which is granted to the other people whose business is to perfect themselves by the perfect predications and the complete sciences when they exert hard and learn them from the perfect, complete persons.

Have you understood what we have explained to you, that the rational souls by which human individuals become as such, are certainly different? If the rational soul is the purest and the firmest of the souls, its connection with the Divinity is certain. And it is a form that flows from the humanity in relation to its resemblance to the Divinity. Then the thing by which its connection is maintained is the grace flowing from God continuously.

The connection is also of two kinds. One is the resemblance to the complete, abstract human nature and the reflection of its particular attribute from the beginning of the nature (Filrat), namely, that the rational soul by its natural disposition may resemble the complete human nature.

Is it not a fact, that man does not become a man except by the complete resemblance of nature? You may know that, there is a rational soul which yearns after a world resembling the complete nature, and it is the prefect man in his humanity. The other one is, that the rational soul by the root of its nature may be strong in its yearning after the people, weak in its resemblance to the origin. Then, however some chances took place by which its natural disposition changed to the disposition of the Divinity summarily without imbibing the properties of the Great man (Insān Kabīr) and without acquiring resemblance to the Great man particularly. For that there is many a possibility.

In short, there is a man on whom the true sciences are poured from the higher origin into the root of the nature of people without any thinking and reflection on his part particularly the sciences reposed in the natural disposition of the species of man as we have mentioned in this book, and also the Divine state by which is meant man's assuming the quality of the Great Divine man and getting dyed by his dye and keeping connection with him. He then becomes like the members and the images for the appearance of the Divine grace on which is based the order of human beings in this world of mortals; he becomes like the shining lamp from which all the people obtain light in knowing their means of livelihood and their future life. No community has differed in this kind, nay even in its actually having taken place. It is, therefore, that you see that every community follows its great persons in whom they had found sharp imagination and critical knowledge. They differed only about the descent of the angel, about God's speaking with that person and about God's saying that He is pleased with or angry with him, and about the command of God in the particular form which gives the information of the creation and the renewal. All this was due to inadequacy of their understanding the meaning of the saying of the prophets, for their failure in scrutinizing the appearance of providence of God in various forms, and because of the lack of their search after the interpretation of those forms according to common language and Nasamic speech. You, however, don't fail to examine the affair and go deep into it till the truth appears to you as clear as it ought to be.

CLASSES OF PROPHETS, STAGES OF REVELATION

Is it not an injustice and an evil scheme that no deep thinking is given for deducing different kinds of this class of persons after having acknow–ledged their existence and the elevation of their rank among the indivi–duals of this species? About the first division of this class we are to say, that man is he who is capable of the descent of knowledge on him from the Divine great man (Insān Kabir Ilābe) and is capable to be connected with him and assume his quality in particular. By that assump-tion, however, I do not intend the assumption of the sacred quality. In short, such persons are of various kinds as mentioned below:

1. A man whose rational soul and faculties, by the origin of his nature, may resemble the Dīvine great man. The signs of that resemblance will continue to appear on him slowly and gradually till he becomes young and attains the vigour of his life, and till his internal constitution becomes complete, then will appear on him boldly all the signs which were concealed in his natural disposition. His exmaple is similar to that of other individuals, as the predications which are reposed in the natural disposition of each one of them always intend for their appearance. When he becomes thoroughly mature, no sign will remain behind.

2. The sign of such a person is that he happens to be a man of balanced constitution and characters, neither possessing too much of hardness which blocks the road to the origin, nor too much of weakness by which his constitution becomes defective, nor also too much of intelligence which does not leave any way to move from the universal to the parti-cular nor too much of foolishness by which he may not get rid of the particular to the universal.

Then, either it may have been decided for the elevation of his rank and

the spread of his fame. In that case certainly the love of this elevation will descend on him from God because of his being a mirror for the intention of the Higher Origin. And certainly this man may be that one who was awaited, for whom the providence of God was waiting to make him a shining lamp for his creatures. Thus, unavoidably the command and the power of God will appear and there is none to change it either by any argument, or by the appearance of the miracles or by subjugating others through various forms of administration or by the use of force after the course of the kings of the world.

His elevation may not have been decided, and in that case unavoidably he will be perfect but not thoroughly well. The impulsiveness of getting perfected and having a direction, does not arise from the depth of his heart. Then, necessarily all his Divine states are to return to the perfection of his self only, and there may not be found in him what could undertake the perfection and illumination of the others. The reason is that one part of this affair resembles its other part particularly in respect of this class. Every one is made fit for what he is certainly created and is led to what he is created upon'.

3. He may not be resembling the Divine great man, but he may have been led by the Divine support to some really important exercises, and some opportunities of keeping friendship with the persons of this rank and listening to their sciences which impressed him greatly and gave rise to the acquired resemblance. In consequence, he happens to tell of the Unseen, or God may inspire him or the Divine states may be cast on him. This resemblance also will prepare him to serve as a vehicle for the descent of what suits the perfection. At that time, he will be directed from his interior according to his perfection for establishing the order of guidance, a command preferential or obligatory. He will thus be between certain things, either he may see the work of propagation of guidance from the other one, and thus he will not fling himslef into that abyss. Or, people will follow him according to an opportunity. He will then guide them or they will find fault with him, treat him as an enemy and abuse him.

Or he may not have prepared himself but for serving as a vehicle for what

is suitable to his perfections only. At that time, he will be either a traditionalist, or a perfect person sent for himself and not for others.

By the second division, either the descent of knowledge on him may take place during his thinking and reflection, and he, in turn, may decide by his heart by way of an evidence or ordinary allocation, or through something which does not give rise to knowledge in the heart of any one due to the weakness of preliminaries, but it, however, gives rise to little independence in his heart, and this is named the Unseen support.

Or the knowledge may be poured on him even without thinking and reflection, the reason being, that his Nasama had acquired a Divine state because of its agreement with the Unseen and the Divine state. Here I am to add more in explanation for you and ask "Have you not seen an angry person, how the state of anger enshrouds him, and the possionate lover, how the state of passion overwhelms him"? In this way, you judge this Divine state as it is an attention towards the Divinity, an astonishment and an inclination. All this penetrates him filling him up with a predication required for the doing of an act or for showing an anger to a man. This is termed the puffing (Nafth) into the heart.

Or it may be that his heart is drowned into a Divine state and that the state had covered him from all sides, thus enslaving his imaginative faculty and enabling him to acquire a secret speech; and this is named the Unseen call (Hātif) from the Unseen.

Or some event may appear to him in his sleep and he may understand what is intended by it. Or an angel may appear to him with a command or a prohibition. Or, God may appear to him in a most beautiful form and teach him what He intends; this is called a Divine dream. Or the angel Gabriel appears to him in his wakefulness when he is composed, and speaks with him saying that he is a messenger from God, as it most probably happened in the case of the Holy Prophet, or as God and His light appeared to Prophet Moses on Ṭūr Sīnā and had told him that He is his God. This is named the descent of the angel Gabriel. We are soon to make clear to you its reality.

In short, the speech of God is after these forms and what is approximate to them. God has said "It is not the business of man that God may speak to him but through the revelation or from behind the veil or He may send a messenger who will reveal by His permission what He likes" All this, as you see, is possible. How ignorant is he who denies or interprets it differently!. According to the third division, this class is of various kinds. Some of them are as follows:

1. He who felt the intention of God in regard to him, and felt the support of the Divine angel Gabriel or felt the command from God to wage war against the people and dispute with them, with a message from God.

2. One who may not have felt the intention of God, but that God made him like the members (Jawāriḥ) an instrument for the manifestation of His command while he may not be knowing what is intended by him. Or, he may have felt the intention of God but that he did not feel the support of the angel Gabriel in particular. He only felt it summarily that there is an Unseen support from God.

3. There may be one who, though not given a binding command, finds tumult and longing in his heart. According to the fourth division, this class is of different kinds with respect to the possession of perfection according to the causes which were prepared for the reflection of the mould of the divine man in some aspect. To this class belong:

1. He who confined himself to one perfection.
2. He who combined in himself many perfections.

In short, this class includes the perfect, and the perfect is he, who when the light of the Divine man is reflected on him, becomes dyed with His dye in respect of knowledge and states, without being commanded for the perfections. Notwithstanding this the impulsive of direction arises in his heart.

3. *The sage.* He maintains the ethical science and the science of the second phase of the socio-economic development and its benefits in

detail. A fire kindles up in his heart with the result which impells him to disapprove him who opposes the excellent characters and the second phase of the socio-economic development. He is pleased with him who agrees to them both. For that, he knows how to give free and poetical encouragements and issue threats, and how to honour one and disgrace the other. It looks as if this perfection, namely, his pure, abstract connection with higher world is being poured down upon his heart. He, therefore, rushes under a compulsion towards those sciences and not towards their opposites, like the love of the lion for crushing its prey and like the love of the bee for preparing honey.

Among the sages, there is one who understands the secret, while there is another who does not understand, but the flow of the lights of the Unseen is caused with a fixed portion towards the people for a particular command. The command of God is thus established and He has the power over every thing.

4. *A caliph.* He understands the establishment of the third and the fourth phases of the socio-economic development. He therefore paves the ground for justice on the earth and pushes the evils away from it as far as possible. This he will do under the command of God, with His power and inspiration and by the light of training from the learned in reality from God. He, thus fills the earth with justice and goodness and the light of God enshrouds him. He inspired him for the establishment of the third phase of the socio-economic development for certain purposes without imitating any one in knowledge and custom. His knowledge directly gushes out from the Unseen and through him join the creatures as well. A fire of love is kindled in his heart in relation to his people without authority and without the use of force. He thus becomes a summary of his people.

5. *The guide, the purifier.* He is sent to accompany the people to give sermons to them. His advice is a blessing for them, that they may turn away from their hateful actions. His speech leaves a deep impression on their hearts and he presses for impressing them as far as possible. In short, tranquility shifts from him to their hearts which unavoidably excites them towards the doing of excellent actions and to paying an

attention towards God. He is thus, sent for that from God compulsorily and not voluntarily, and in this respect is like the magnet for the iron.

6. *Leader* (Imām). He is sent by God to become a constitution for the people for the performance of the acts of worship and for putting the customs at their proper places, and to be the guardian of the community.

7. *The warner.* He is sent to urge his people to adopt what is to benefit them against punishment in consequence of their actions. The reason is, that when evil actions reach the limit of requital, God becomes angry. Then in return both the heaven and the earth become angry and the evil reward is fixed. If at that time there is a man among the people capable for prophecy, then the form of God's anger and requital gets engraved on the tablet of his heart and, unavoidably, he rushes to give information, and issue warning and threat, as if, he is a warner of an army and his saying about that is, that God has commanded him to convey this message to the people that such and such act is hateful and He is soon to inflict on them a punishment which both the heaven and the earh are unable to bear. But if they repented they would reach the appointed time which is fixed for them.

8. *The witness* (Shahīd). He is one who paid attention to God with the result that, a form of the Great human manifestation reflected on the tablet of his heart encompassing all the human individuals, till it became established in the similitudinary world. When people die he would rise bearing testimoney against the people, as if, he was a ruler over them disputing with those who had disobeyed his orders.

It is the property of the perfect that he happens to be the most complete in creation and characters, and in comparison to others he comes under many Divine states, the Unseen visions and the sacred dreams. It is the property of the sage that he may be the most learned in knowing the characters and the second phase of the socio-economic development, its ways and benefits. It is the property of the caliph that he may be most learned among men in running the kingdom, in waging the holy war and in giving decisions. He may be most kind towards the public in general

and the most powerful as well. The property of the guide is, that there ought to be his disciples who with his help had reached the utmost perfection. The people may get dyed by him in general, to an extent that they may become between the foremost and the companions of the right-hand side. His sermon may be moving their hearts, his prayers may be accepted and his charm may be effective. he may command people to do good and prohibit them form doing evil.

It is the property of the leader (Imām), that he may be the most learned of the people in knowing the law, its principles and its general rules and the excellent customs. He may know the way of making the truth fixed in the minds of the people in general. Besides, a Book from God may be revealed to him which may be a constitution for all the people, and he may be aware of the various religions and of their differences.

The property of the warner is, that he may be the most learned of the people in the knowledge of the trials, the evils of devil and in the knowledge of the Resurrection and its portents. The property of the witness is, that he may be the most learned among people in knowing the ranks of the people and the degrees according to their perfection, and in knowing the actions and their reward both in the world and in the Hereafter. He may also know best the events which are to take place in the stage of the grave, on the Day of gathering, and also what is there in Paradise and Hell.

In short, with whosoever from this kind, God speaks, he is commanded by Him for the guidance of people and for contending with them, and had felt the support of the angel Gabriel, he is sent to the people for straightening their crookedness, and is certainly named Prophet and the messenger in particular; his teaching from the Unseen is called the revelation.

Appendix:

When you have known the ranks of the prophets, their perfection and their purity, then why is it that you do not know their realities? Know that the prophets Moses and Muhammad had combined in themselves

many of the attributes. They were perfect, sages, caliphs, guides, warners, witnesses and the leaders. They were the most learned of the prophets in the knowledge of every class, in legislature and in maintaining the rules. They had reached the highest rank and had comprehended all aspects of education from God. Their minds were puffed into and they were divinely supported in their thinking. Both were the interlocuters, the Angel Gabriel had appeared to them and they had seen their Lord. The elevation of their rank and the spread of their fame were already decided by God. They were the lamps from God and were given the comprehensive scriptures from Him.

Alaxander was a caliph, Luqmān was a sage, Mary was perfect, Ṣāliḥ, Hūd, Lot and Jethro were warners. Jesus Christ was perfect and purifier. Soloman was caliph and sage while Abraham was perfect and leader. No rank of any of the prophets has so much surprised the peripatetic philosophers and others as the rank of these two great prophets, Moses and Muḥammad. The reason is that they had devoted themselves to that achievement with their collective brain faculties, till they became separate from the rest of the people in every respect. It is simply the bounty of God which He bestows on whomsoever He likes.

PREDICATIONS OF PROPHET

The Prophet possesses certain predications by which he is distinguished from the rest of the people. Some of them are as under:

1. He happens to be complete in the seven virtues, either amply, fully or in the restricted form. In addition to it, he happens to be inclined by nature to the world higher than the wordly-life. The reason is, that by the origin of his nature, he imitates the world of similitude and his self-resembles the human form in respect of the universal administration which God had aimed at in His free gift for the people.

2. All his sciences are God-given without the outcome of his thinking and reflection, which both are the result of cultivated habits of human beings. Besides, they are the Nasamic ones, and are thus not suitable to abstraction. And how could it be like that when they are ingrained in the Nasama?

3. He happens to be infallible, secure against what the revealed law sent by God has forbidden. And how could he not be infallible when the form of God (indicative of His hatred) who essentially hates the evils is reflected on his mind?

4. He works miracles, and this happens in many ways, such as, his reality is differentiated from the rest of the realities, because of the penetration of his perfection gained by his attachment with the Unseen. Consequently, wonderful signs appear from his body and his Nasama which do not appear from others. He receives the information of the thoughts taking place in the mind. His prayers are accepted. He sees veridical dreams. He possesses the power of doing a heavy work in walking and catching. His charms prove effective and he possesses complete control and deep insight.

5. The Unseen causes make a demand for his appearance, the elevation of his rank and the raising of his position. As a result he becomes victorious against his enemies, their voice sinking and their hearts getting filled with fear, and the fear then becomes a barrier between them and their machinations. Fine dreams about him are shown to others before and after his coming into this world, and the augury also gives an indication of his coming and elevation. These are considered the signs of his being guarded by God.

6. His mind after his attachment with the Origins happens to be broad, and his sciences and ambitions are related to the causes which represent the universal decision. His ambition thus happens to be an intermediate power named by us the world of similitude.

7. Some atmospheric events resulting from the causes from above are to take place with which the origin of the human species is pleased and considers as a remedy for the corruption caused to its body. God then makes it as a miracle of the prophet either by giving the news of his pre-excellence or by the prayer he makes or by a thing which is attributed to him outwardly. This is a plan of God, so that, it may be nearer to the guidance for people. It is a very abstruse problem, as such, you think over it deeply. Events like the splitting of the moon and the drowning of Pharaoh require thinking.

8. Obedience and belief in his word are made obligatory for the people in a way that they may be disciplined by his manners. Their heart may be satisfied in holding him trustworthy. The reason is, that the intention for his prevalence is caused to flow from the Unseen and his rank is raised high in the similitudinary world. This problem is rarely found but after the good works of the ancients and their customs are wiped out, the evil practices and the unfair changes had become current and the roads leading towards perfection were closed. At that time, he who treated his obedience as unlawful, treated all good as unlawful, in consequence his sins will encompass him in the Hereafter.

Remember that the Pentateuch and the Qur'ān are not the scriptures of only knowledge by which the perfection of one single person may be

intended; in addition to that, God took special care for the reformation of all the people. Their example is like the example of powers of multiplying generation created in man, by which the reformation of the whole species is intended even though it brings in its wake a perfection in that particular person also. But by that is also intended the reformation of the person in a way it may lead to the reformation of the species itself in whatever form it may be.

Know that the law (Sharī'ah) is a firmly-established reality. The reason is that the providence of God in relation to these people with their different tempers and customs in which the law is fixed, carries a known weight. The law is thus revealed agreeing to that weight, in no way tresspassing it. Then unavoidably these tempers and customs have a real necessity, and on that account, the law is made obligatory.

In short, from the particulars of the Name which descends, administers and then ascends in a day the extent of which is one thousand years, is meant a legislative name which carries a fixed weight. He who happens to be fit and capable understands its weight. When the affair is compared to the flow of the Name, then it is said that God made such and such thing unlawful and such and such thing as lawful. When the heart of the person (to whom the law is revealed) becomes broad and fit to serve as a vehicle for the sciences of the Higher origin and his human nature (Insāniyat) begins to resemble to the Great humanity (Insānīyat Kubrā) then will appear this Name in the height of his perfection. The legislature then appears after it had remained concealed and secret, and is subsequently disseminated after the profession of the professors of a certain religion and the ignorance of the ignorant.

ANGEL AND DEVIL

Have you heard people pointing out to a reality? Some of them say Malak (angel) and some others say sarosh (angel). Have you examined the premises accepted by people who believe in these sayings? Some of those sayings are as under:

1. It is permissible for an angel to assume the shape of a thing which people name 'Malak and Sarosh' while retaining its original unity and endurance.

2. Angel is a means between God and His creatures to inspire them with the realities of the Unseen and give them His good news.

3. There is no such elemental body made of water and clay carrying properties different from the properties of the simple substance. When this is the matter, why don't you investigate afresh and say that the one is not confined to what never changes from state to state? Had it not been so, then Zaid by his being an infant, grown up and an aged man, and Zaid by his being white in colour, fine in stature, again black in colour and hump-backed would not have been one. And the ocean inspite of the change of its waves every moment would not have been one all time. But the truth is, that every name is placed in front of many things one in reality, changing during their contacts, but the multiplicity of those contacts does not harm the unity of the thing.

We, therefore, say that the demonstration has led us to the awareness about the existence of a world outside the elements, established in reality, the predication of which sometimes appears in transparent bodies and at times in the form of intellectual faculties of the common sense, and also on certain occasions in a spiritual world. That predication is a

faculty placed in the celestial spheres. The main faculty is one which is placed in the greatest sphere (Primum mobile) above which there is no other sphere. We thus say that, the investigation has brought us to the belief in the establishment of a Divine reality which has the will for good in relation to the human species and their order and this Divine reality is named by us the Divine man. Then according to every generation, and the customs and constitutions of the people, a particular Divine reality comes down as if, it comes to the human individuals from outside and prepares good for them. In the light of the spread of evils of people and in conformity with those evils a particular reality comes down to fix the good and the remedy of the people in the face of those evils.

When you have reached this limit of investigation, then give a decision to the effect that, by the 'Malak' is meant a Divine reality under condition of its appearance in the similitudinary world in some form, and the multiplicity of that angel will be according to the division of the Divine realities, and not according to the similitudinary forms. Thus, the angels are of different kinds, some of them are as follows:

1. *Those who are very near to God.* By their reality is meant, the Divine administration in the world represented in the similitudinary form. Isrāfīl is a reality of the administration of the Divine man working in the human individuals in general. From the details of Isrāfīl is the angel Mīkā'l, and he is a reality of the Divine administration running according to human beings capacity to reach their utmost limit for preparing their sustenance, and also the growth of seeds sown by them. Gabriel is a reality of the Divine administration according to human beings' reaching their perfection to their utmost limit in their acquisition of the science of the laws and the Divine manifestations. One of the names of Gabriel is Nāmūs.

2. *The guardians* (Ḥafaza). They are created to frustrate the plans of the devil and to repel its mischief. They have a contact of goodness for the people. The souls of the spheres and their faculties, join to the the angels represented in the similitudinary forms. People whose constitution is dominated by air and whose souls are strong join to the guardian angels. It is then easy for them to perish in the world of

goodness according to the device and enslaving the intellectual faculties of the people. According to this relation, they appear in various forms.

The point in this story is, that when your eye falls upon a thing and assumes a quality, then comes the common sense to interfere in it and understand it in particular. Then, a noble angel or an elemental angel or a devil affects you with the result that, the effect falls upon the interference of the common sense. The common snese then understands some other form which this effective intends to blend with the thing seen by the eye. The affair, thus becomes confused between the seen and the imagined. If the form spurs your imagination, you will turn away from the spiritual hint towards a particular. The particular will affect you, and the effect then will fall upon the imaginative faculty. Then is decided that there exists one even though he has not seen it actually. Or the effect will fall upon the imagination and then a man of complete constitution will appear in it or one word or two words will appear as if, cast down from the outside. It generally is mixed up in the manifold affairs confusing to the eye, such as, the lightning, the spreading lights and dusky affairs like the shadows, the darkness, the objects seen from afar and the swifty changing movements.

Similarly, the devils are the evils of people prepared for the flow of what is opposed to the best order represented in the similitudinary world. The fiery persons whose souls are strong join them making it easy for them to perish in the evils and in their obedience to them naturally. The reality of moderation by which life is conditioned is not equality in quantity, but in the resemblance to origin of the Universal, comprehensive as we have already taught you.

RELIGIONS AND LAWS

Have you been able to understand the socio-economic developments on which is based the order of men and which have been granted by the providence of God to human beings, particularly their second and third phases? And have you known the urges for drawing near to God which have been implanted in the nature of men and which the providence of God has brought out for their species, particularly the acts of benevolence, adoration and abstinence from the evils? All these are the universal realities which come in various forms. For example, marriage which is arranged under an announcement accompanied by the beating of tambourine, singing and wearing of splendid garments worn only on occasions of mirth and merriment. Food is distributed which most probably is not distributed but only when there is a marriage feast. Thus, man is given the second phase necessarily. It is one of the conditions of marriage that witnesses may be present, and there should a verbal exchange of proposal and acceptance. This is also the second phase which man has been given by nature. What is originally necessary is, that the woman to be married should be reserved for a particular man. No one else may associate with him in that, as he cannot tolerate such association for certain reasons. Marriage should be celebrated with pomp and dignity as is just mentioned.

Similarly, the urges for drawing close to God are made possible by devotion and paying attention to Him, by eradicating human properties and planting mannerly behaviour of the members of the body, while retaining the origin of humanity. In this way, you judge all the principles of the problems relating to the socio-economic developments, and the urges for drawing near to God, as it is possible to acquire them in various forms. Don't be deceived by the picture of it we had drawn before this and had fitted it with the upright religion (Millaṭ Ḥanīfi.), as it was done

by way of a simile and nothing else. Never think that the original, and the necessary is restricted to it, but the truth is, that the Original and the Necessary is not neglectful of any of the religions. No one who is called a human being can deny Him even though he were to disobey Him. The dispute and the difference lie in drawing a particular picture and then fitting it in a particular position.

In short, the particular form and the particular position are from those forms and positions by which the socio-economic developments and the urges for drawing near to God are realised. As majority of the people do not achieve socio-economic developments and the urges for drawing near to God properly, nor do they find their principles to be able to fit them in positions, it became necessary by the kindness of God and His providence to the species of man the religions may appear and an impulsion of obedience to one of them may be injected into their inborn disposition. Subsequently some opportunities took place which necessitated obedience to one particular religion. As for the appearance of the phenomenon of religion, it is of various kinds as mentioned below:

1. A learned man taught by God, who had thoroughly understood the sciences relating to the socio-economic developments and concerning the urges for drawing near to God may succeed in establishing a religion, and then presenting it evenly and comprehensively. This kind of religion is the most superior and the most illustrious.

2. There may appear a just kind who may enforce justice according to as he understands. He gains that understanding through his dealings with the army and the subjects, and through the execution of his rules, his prohibitory orders and by settling disputes, eliminating causes of contentions among his people, preparing the army for the day of battle, and some similar actions. All this is an approved method, reasonable, necessary to be followed. Kings who succeed follow him in all those matters.

At times some sages and enlightened persons appear in every community. From their habits and the customs which they follow in their marriage and entertainments, is acquired an approved and reasonable rule. The

people who come after them follow them in these matters. This is how there appears a leader for every class of arts who is then followed in his actions. Sometimes a righteous person appears who understands an aspect of drawing near to God by which he perfects himself. Then by the course he follows in relation to the requirements of his drawing near to God, a rule takes birth worth following by the people. In short, from the sciences of the leaders, a religion is evolved which it is necessary for the people to follow and to avoid disobeying. This kind of religion is such as exists in every age and country.

The impulsion which is implanted in the nature of people, is the obedience to the principles of the socio-economic developments and of drawing near to God. It is the requirement of their nature and the need of their independence to fit them in with a particular form. They put in their minds sciences like the science of syntax and the science of accidence which are ingrained on the minds of the pure, unmixed Arabs. It is, therefore, that such an Arab never speaks Arabic incorrectly. Certainly he has the faculty to make distinction between the subject and the object, he understands that the former is in the nominative case while the latter is in the accusative case. As far as this is concerned, he makes no mistake in his conversation. Similarly there is a general confidence placed in the hearts of the people which they are unable to explain, but when it is explained by religion at the time of its appearance, it is perfectly clear, and has a deep impression on their hearts.

The socio-economic developments which necessitate obedience to a particular religion are as follows:

1. The fame of the leaders spreads fast, extraordinary acts appear from them and they stand distinguished from other people on account of their integrity, possession of deep sciences, performance of glorious acts and display of faith in them by the people.

2. Complete or incomplete investigation which occasions conviction and knowledge to the effect that, by disobeying that religion the man will suffer painful punishment in this world and in the world to come. The disobedience will spoil man's friendship and will create long quarrels and lengthy disputes among them.

Remember that it is necessary for every religion to have a constitution to be followed. If the guardian of a religion happens to be a single person possessesing sciences which he had known from God according to his perfection, then that constitution will be formed of sciences. If there happen to be many leaders, there will then be a separate leader for every section of that religion. Every person among them has some degree of actual devotion towards his intellectual and practical perfections. Thus the constitution for every section becomes a guide of its sciences.

A man, however, cannot become a sage until he knows the sciences of religions which are traced back to their constitution. At that time, he chooses a religion which is more perfect. If you ignore anything of that, it is likely that you act in a reckless manner in this world and the Hereafter.

LAST RELIGION

Investigation in this connection has shown, that it is necessary, that there should be a last religion. Its constitution should have satisfactory and rich sciences about every subject. Then why it is that you do not investigate afresh and give a decision that every higher and lower existing thing cannot be actually settled till it is surrounded by the causes from above and from below? The fact is, that the bottom of reality cannot be comprehended till all its causes are comprehended. Every state that overtakes the heart of man has its outward as well as inward aspects. By its inward is meant its creation from the causes. He who understood it by its causes, he understood its inwardness. By its outward is meant, its properties, colours and its outward qualities in this world. He who understood it by its properties and indications, he understood the outward. A simile is being set to illustrate it.

Is it not the fact that the eye of a speaker by its states carries two meanings? One of them is, that it is a faculty borne by a portion of the soul poured down into the two hollow sinews rising to the pupil of the eye which is encompassed by seven veils. Then a ray from it is produced which comes out when the eye is opened and falls upon a basis like the basis of a conical body. Or, some form is imprinted upon it over against the colours, the lights and the figures, as the forms are imprinted upon the polished mirrors. Common sense understands both of them, as it is created upon figures of the mirrors, distinct from one another. This is the encompassment of the eye from the side of the inward of its existence. The other meaning is conveyed by what the eye perceives as yellowness, redness, greenness and whiteness and also the lights, some of which are complete and some incomplete. Besides, it perceives figures,

such as quadarangular, hexangular and circular. In the same way, you look deeply into every science that comes out from the eye and every property that closely follows it. This is the encompassment by the eye from the side of the outward of its existence.

Again why it is that you do not decide that when man does not become defiled by the human defilements, then there is nothing to hinder him from God? The occurrence of defilement is of various kinds. Some defilements are more thick than the others. In short, the way of drawing near to God is in proportion to the number of those capabilities. For every one there are practical and intellectual forms of worship and one or the other state as well. The only way to investigate daily-created things, the existence of which is desired or feared, is that the fact may be given due consideration, that every thing play its part in the preparation of the matter for the flow of the generosity of God in one or the other form, and that you may likewise know that, this principle is attributed to all those affairs, nothing remains behind them. Some of them are the patterns (Amthāl), some are the elemental natures, while some are the heavenly and Divine faculties.

In short, the last religion is one, which is more perfect than all other religions, one which has grown up from those comprehensive sciences and the complete, thorough considerations. Certainly the guardian of such religion may be one who must have encompassed the creatures of God and His course followed in His creatures in general and in details outwardly and inwardly, experimentally and intellectually. He must be strong in his power of penetration into the details of the sciences. A person whose sciences emerge from the dome of human sciences and those resembling them, must have comprehended all of them completely. It should be the business of this religion to prove the principles of the socio-economic developments without mentioning a particular form. The guardian of this religion may turn to explain the forms and the images in details. He may then allot those forms to the human individuals according to their capabilities, constitutions, habits and the strength of their characters having full knowledge of all these and after having properly distinguished some from the others. He may base every thing of the god-head on himself and then explain clearly the person of God and His

attributes not simply in the conventional language but through a demonstrative one as well without omitting any secret and mystical meaning, neither hidden nor manifest but encompassing it from all sides. He may then explain to the people how they may interpret those unintelligible sciences and pass them on to the people bringing for every one a Divine knowledge and the explanation of it as well.

If you were to investigate the stages of the Nasamic and spiritual nearness to God, you may valuate people according to their capabilities for the perfection awaiting them, and every capable person may be alloted the kind of nearness that suits him, and for every nearness, the properties, the manners and the causes by which it is acquired may be explained.

In short, numerous forms of worship have been established by numerous persons, some of which are spiritual and some physical. The guardian of the religion should examine the evils, their degrees, causes and the devices by which they are occasioned, and also those by which they could be stopped according to every capability and every age. He must also investigate thoroughly the stage of the grave and that of the Day of gathering; nothing small or great thing may be omitted. He may lay down certain principles for the people to follow when a dreaded calamity were to smite them and the misfortunes were to take place, he should also apprise them of the sought for noble objects of the religion. Then, he must explain the existing causes for every thing, both active and passive, and also inform them of the causes which are missing. What we have mentioned or may mention later cannot encompass all the causes, but all we are to mention in general accords to the extent of our knowledge. In short, the last religion is one which becomes a complete commentary of the humanity (Imām Nau' Insān) and an explanation of all the predications according to every individual being. The existence and the appearance of this religion is, however, impossible for certain reasons and they are as follows:

1. It is necessary for the guardian of such religion to be extremely and actually devoted to his perfection from all aspects, and that there should not be any veil left between him and his Lord. The existence of such a person is impossible.

2. There should be a narrator of him in every age and there may be particular religions derived from that universal religion. There ought to be the magistrate (Muftī) for deciding their cases who should have thoroughly comprehended all the developments and the sciences, and this also is not possible.

3. All people should be intelligent, quite able to receive information from this narrator and the magistrate. Only in that case this religion will be really sound health of the great person (Shakhs Kabīr) and the general human order. But such complete religion is not possible to be found. It is like the real health of a person (which is impossible to be found any-where). Therefore it became necessary in the kindness and the providence of God to protect that comprehensive religion in the similitudinary world and which according to this relation, is named a clear book (Imām Mubīn), and for it a universal name is set up in the Divine world. From it is always poured the particular religion either upon the people in general if there is no hindrance from their side, such as, their obedience to the devil and evil disposition, or upon a particualr person for whom high position and elevation had been decided by the Unseen and to whom people will go for guidance toiling and moiling. Consequently his know-ledge will be imprinted upon their hearts. In this way the narration about him will continue. Or it will be poured down upon numerous persons, upon each one of them according to his capability. Then the whole will be combined and become a religion of that age. Thus, you rise firmly to face the realities.

NECESSARY RELIGION

It is the kindness of God that He has placed a garret window in the natrual disposition of every one, through which is seen the up-right religion (Millat Ḥanīfī), especially the one preserved in the 'Clear Book' and connected with the Divine name. By that garret window is meant the human form and its predications, occasioned by way of Nasama. He who devotes himself to this garret window will see there the universal religion generally as well as in its particular form. He will gain some knowledge resembling inner consciousness like the knowledge one has of hunger and thirst, and of their remedy of food and sweet water; and some knowledge of it which he gains resembles the events and the God-given sciences. In short, it is possible to see by that garret window the comprehensive religion in the manner suited to the Nasama. The command, the pleasure and the approval of God shown to every man. If he devotes himself to it he will gain some knowledge, he will remain ignorant if he ceases to pay attention to it.

When Adam came into being, he was enshrouded by the providence of God. He guided him to the devotion and to this garret window with the result that the science of the first and something of the second and the third phases of the socio-economic development were poured on him like intuition, and the sciences of the adoration and avoidance from the evil were also poured on him through inspiration as the God-given sciences, all proceeding from the garret window of humanity.

This narration about him continued till Enoch (Prophet Idrīs) came into being. He devoted himself to the garret window of humanity more attentively than Adam. Then were poured on him those sciences and others of the second and the third phases of the socio-economic development, and the science of bearing resemblance to the angels. He made further progress towards the clear book (Guarded tablet) and the comprehensive name after his annihilation in the Divinity and in the

position which only few worshipping devotees of God know. He began to explain that last religion according to what was easy for him. From that explanation sprang th science of astronomy and of the movements of stars in the spheres and of their outward faculties effective in this world, and also of the way to hold fast to them when calamities happen. Besides there arose the science of nature, such as, anatomy and physics when calamities like diseases occur. In addition emerged the science of man's getting dyed with the dye of God, his self-annihilation and his survival by the Real and his control in the creation by means of the Real. And the science of the universal and the particular names of God, and how some of them are distinguished from others, and such other sciences deposited in the "Clear book" also emerged from that explanation. These sciences were not only dropping from the garret window of humanity but from the garret window of the "Being" and the "Reality". By this garret window he became as if fallen short of the knowledge of humanity, not because he was receiving it from below it and from its outward. However, knowledge was gained from him by his followers. This state continued for some time. Then the knowledge turned into ignorance and people put it at an improper place. The worship of God was abandoned, it became confined to what they had taken as their Lords and thus followed the devil. It was the first ignorance.

When people came near the verge of destruction, the generosity of God descended on the human beings on the earth. It took the heart of the Prophet Noah as its nest. Noaḥ was most perfect in creation and character required for the spread of his fame. Consequently, the sciences of trials, warnings and of delivering the people from destruction were descended on him. He, therefore, rose up firmly and God carried His command into action and thus destroyed the unbelievers and spared some people and their offsprings throughout the earth. He did not oppose the sciences narrated of Enoch, negatively or positively. His way of bearing resemblance to Divinity was similar to the way of Adam in his receiving knowledge from the garret window of humanity. This narration about him continued as it continued about Enoch.

Subsequently people stuck to various paths. The strongest in unbelief and disobedience to the socio-economic developments were the people

of 'Ād. to whom was sent Prophet Hūd. After them came the people of Thamūd to whom the prophet Ṣāliḥ was sent. The way of both was similar to the way of the prophet Noaḥ, they did not in any way oppose the sciences of the prophet Enoch. They both were the warners.

As for the rest of the people, there were some, among them who were like animals, surrounded by the first phase and something of the second one of the socio-economic development like the majority of the Persians. Sages were sent to them who taught them the sciences of humanity. Some among them abided by the past traditions, while there were some whose evil was ineffective and undisturbing.

As time passed, the earth was corrupted once again, and people shaped religions as suited them. One of those religions was the religion of astronomers. The business of this religion was to pave way for the second and the third phases of socio-economic development in the light of the properties of stars and their faculties. They, accordingly, arranged festivals, evolved customs, names and habits in a way to fit in with them. They also made them as the ready provision to have fore knowledge of coming events, and to hold fast to the combination of their properties in everything the existence of which was feared. They paved the way of drawing near to God in different forms as under:

One was devotion to the properties of the stars and the observation of their sprituality and how they controlled events on the earth with it; their annihilation in them and their survival. This was the most perfect and the most illustrisious existence.

From them some took care of the manners of the members in venerating the stars by prostration to the sun, the moon and the jupitor.

There was the religion of the Magians. The business of their religion was to pave the second and the third phases of the socio-economic development according to the properteis of the intelligences ('Uqūl, which are the secondary principles of existence and which are called by the philosophers as Angels. They are the effects of the First cause) in their belief. Among those intelligences are some universal : they are the means between God and His creatures; some are the particular ones which administer the species. They, therefore, inferred fully and completely

the human intelligence particularly, the manners it required and invented sciences from it. They paved by it man's drawing near to God in some ways. One of the ways was devotion to the intelligences, observation of them and annihilation in them. The other was the manners of the members in relation to their phenomena and the like in this world. They had a mode of their own in guarding against the devil, particular to them, and had named it Ahriman (Principle of Evil opposed to Ormuzd, the principle of Good).

Then followed the religion of the naturalists. The business of this religion was to pave the socio-economic developments according to the natures, enabling the people to complete their perfection according to them without caring to draw near to God. In short, all people became of different religions. Some of them were leaders who deduced a religion, with some following them. The most perfect of the people in this way at that time were those who broke the fury of infidelity and denial by believing in the oneness of God and diverting all to Him. It was the third ignorance.

The difference between the first and the second ignorance was, that the first was an undue display of excess in the abandonment of socio-economic development, commission of acts of disobedience, joining the animals, rejection and denial of God, and obedience to the devil. The second ignorance was, going astray from all that was approved by God about religion, not looking from the garret window of humanity, and paying attention to other things, such as, obedience to demy-gods and drawing near to them.

When the earth became filled up with the second ignorance, the learned becoming its bearers and the ignorant following them, then the Divine generosity descended for the appearance of a true religion on the soul of the prophet Abraham in the similitudinary world (Before its coming into existence in the material world). He was designated for the establishment of this religion and was perfect both in creation and character.

When he attained the vigour of his life, the true religion appeared on him. In consequence, he paved it by annulling polytheism, and discarding religions of the Magians, the astronomers and the naturalists. He turned away from them all, and devotedly turned to God from the side of the garret window of humanity. He paved the second and the third

phases of the socio-economic development by venerating God and by worshipping Him against others with the act of the Nasamic knowledge of God. He paved the godhead to the extent the Nasama could interpret. Thus, no religion is more entitled to be followed than his religion. It is the most simple, it leads to the deliverance most safely and quickly.

When Pharaoh exceeded the bounds and kept the Banū Isrā'īl as slaves, and when the up-right religion was about to disappear and enter into the hole as lizard enters, God sent the Prophet Moses who manifested it, renovated it, set its limits and arranged what was in disorder, fixed its rules and brought out the religion of God on that day in the shape of the third phase of the socio-economic development. His mission was particularly meant for Banū Isrā'īl. Then its narrators and bearers continued to carry the explanation of the upright religion as was given by the prophet Moses and which, according to this explanation, was named Judaism age after age. Guardians and testators from among his caliphs stood by it one after another, till knowledge turned into ignorance and all the religions went out of order. That was the third ignorance. The underlying truth about it was the failure of the people to stand by their religion and mixing of various religions. The polytheists, even though calling themselves the uprights were associating others with God. The Jews had greatly changed their religion and neglected to follow it. But by change I do not mean only the change of words, but there was something more horrible than this one, it was their habit of using text at improper places. The Christians took their bishops and monks as their Lords. They adopted monkish life and began to worship Jesus.

As for the Persians, the Greeks, the Turks and the Indians, they mixed up various religion, those of the Magians, the astronomers and the naturalists. They openly associated others with God and wronged one another with the resultt that, deep hatred arose in them. God sent the Holy Prophet Muḥammad who presented the upright religion in the form of the fourth phase of the socio-economic development. This is how the command of God came to completion and all happened as He intended. The Holy Prophet gave a smooth and clear explanation of the upright religion, and thus, wiped out the practice of the days of ignorance. His mission was universal, covering all peoples of the earth. That was simply a favour of God which He bestows upon whomsoever He likes and He is certainly very bountiful.

REALITY OF UPRIGHT RELIGION

Have you investigated what the upright religion is? Its reality is, to pave the second and the third phases of the socio-economic development in three ways. The first one is by taking into consideration the natural requirements of people, such as their sciences, their needs, the broadness of their hearts, their honour and their love for easy life. The second one is to exalt the command and the signs of God, keeping agreement with the prophets in observing and establishing their manners. The third one is actual experience and guarding against what the experience forbids. When all these things are found, the upright religion, while taking due consideration of them, should be paved in a way to make one turn away from the properties of the stars and penetrating into their science. He should also be able to turn away from the properties of the intelligences and from penetrating into their science. Man should completely turn away from the secrets of the natures. Oh my God, what experiences have proved to be true. Then the faith should be paved in the light of knowledge Nasama has of God, so that, the knowledge about Him and His transcendence may be established. There ought to be acknowledgment by the tongue linked up with that of the Nasama. The consequence of knowledge about what does not concern it disputes with the upright religion or it is likely to give rise to dubiousness and doubt in the minds of common people. The multiplicity of the names and the differences of their predications are thus done away with and the whole returning to the person of God, to His intention and to His wisdom.

The reason is, that the difference in the names of God is correct. The reason being that there is homogeneity as well as heterogeneity at one and the same time. By it is meant that, there exists a relation which transcends the relation of humanity. It is thus possible to interpret it by homogeneity and heterogeneity. Then there is a difference which

Nasama necessarily rejects in relation to God. It is not still possible that Nasama's faith and firmness upon truth be deemed valid, it is so only when it gives up the difference and diverts entirely to the intention and wisdom of God. The science of difference in the Names, the causes and the passives are included in that general case. Besides, faith, benevolence and worship should be paved according to what suits the Nasama, retaining its attributes and not what suits the things which are over and above the Nasama after its annihilation. It is, for this reason that the prayer, the fasting, the paying of the poor tax, the pilgrimage and the remembrances are prescribed.

In addition, the breaking of the three veils may be done by checking the temperament from excesses, and not in a way to completely restrain it from food, drink and marriage. Further more, the right religion should check the gelding and the cutting off the penis and what is like them, and should replace the wrong practices by the right ones which are profitable in this world as well as in the Hereafter. It must root out different forms of polytheism and check the people from going deep into the rational evidences. It should make them remain contented with the light poured down from God named as Shar̄ (Law), and check them from slipping in the knowledge of the person of God, also restrain them from attempting to have the knowledge of the trials, and thus make them guard against that, it should take them from trying to have the knowledge of the nature of retribution in the future life. These are the principles and pillars of the upright religion.

The heritage of the upright religion includes taking bath for legal impurities, performance of ablution, circumcision and such other acts which are the requirements of nature. The prayer may be offered by standing, bending, prostrating and invocations, these are the four principles of prayers. No follower of the upright religion has differed over them. As for the keeping of fast, even the Quraish, the Jews, the Christians and all other people who followed the upright religion observed fast as a mark of obedience to God for one complete day. They gave alms to wipe out their sins and to guard against misfortunes. The performance of pilgrimage was current among the followers of the upright religion.

Similarly, remembrances, asking for forgiveness, supplications, oaths, vows, shrouding, burying and offering prayer over the dead, making a sacrifice, eating animals which the sound nature does not deem impure, marriage with a dowry and betrothal, forbiddenness to marry forbidden relatives and the nursing women etc; are all indications and forms which the upright religion had adopted and are continued to be practiced by its followers. The laws of the prophets Moses and Muḥammad accepted these things and also what came in inheritance from the upright religion.

Know that the pleasure and the command of God in this age are confined to the upright religion. The reason is that it is built in conformity with the human form. The gnosis and science are deduced from it and it enjoins guarding against the second and the third evils not against the first one, as it will not benefit man after the existence of the devil and its settlement. And it is built on drawing near to God and exalting His command. Every other religion is mixed up with polytheism, as the illiterate brains were hardly able to make a clear distinction between the sacred nobility and the sacred deification and obedience to them, and also between the nobility and excellence of human beings and obedience to them. The reason is, that the illiterate brain was not created upon knowing the secondary intelligences and the investigation of the evidences. It has been created upon understanding the simple and the first intelligences.

You, therefore, declare openly for the adopting of the Divine purpose from the side of humanity, for dissemination of this religion, making it prevail sometimes by the third phase and at times by the fourth phase of the socio-economic development (namely to make the Muslims and Islam the greatest international power and force in the world, in all respects).

SCIENCES OF PROPHETS

We are not niggardly in this book in telling you some thing about the sciences of the Prophets inspite of the variety of their kinds and the diversity of their stages. For example, some of them were the sages and some were the caliphs. We have already let you know the principles of the problems and the source of their consequences except the science of the law (Tashrī) and its rules. Time of its teaching has not come as yet. If you have a longing for it, you may know that when man pays attention to God and proceeds to free his nature, restore it to its state upon which God had created him, and bring it out from the strange coverings which prevent the manifestation of its predications and sciences, then it is at this stage that three veils encounter him. The fact is, that the impulsions of eating, drinking, dwelling, dressing and attachment with women are fixed in the mind of man. He thus plunges into them as an intoxicated does in his intoxication. This is the veil of temperament which is common to all human beings. For example, a man sleeps, and is not aware of any thing. He feels hungry, then nothing disquiets him but eating. He feels thirsty, then nothing worries him but drinking of water. He loves passionately, then nothing causes anxiety to him but the longing for association with the woman and drawing near to her. He feels grieved, then nothing disturbs him but the grief. He feels pleased, nothing concerns him but the pleasure. This is how his time passes on and this is how he is plunged in all the requirements of the temperament never paying any attention to anything else. When his intellect becomes complete and he becomes well-aware, he steals some moments form his time and engages himself in other sciences besides fulfilling the requirements of temperament, and longs for perfecting himself according to his two faculties, the intellectual and the practical, seeking after glory and elegance.

A man sees other intelligent persons in his community and comes to know of their customs, their way of elegance and their easy and delicate living. All this appeals him deeply, and he accordingly welcomes them with determination. This is the veil of custom, many people are drowned into the thick layers of custom right up to the end of their life. Such a persons run in loss and are disappointed. If a person happens to be seriously mindful and is of a sharp understanding, he atonce understands the Divinity, deification and the sacred excellence, and intends to draw near to God. He will thus refer his needs to Him and will bow down before Him. Some succeed in this and some fail. It is the veil of the bad knowledge about God.

I am not to leave you in this state till you thoroughly investigate the people to see whether you have found any difference and change in what I have informed you of. I don't think you will find that. But every person, even though he follows one or the other law, will certainly spare some moments to plunge in the veils of temperament to a little or great extent, and in some moments he will plunge in them in the veils of custom. At that time what busies him is to bear resemblance to the intelligent in speech, custom, character and in association with them. He will find some moments in which he will listen to what he hears and does not listen to the news of Divinity and deification according to his intellect and understandings. In short, the sum and substance of the law is to break these three veils and remove them from the people.

When you have arrived at this stage of investigation, how simple it is for you to know that it is unavoidable for the law-giver to take note of the three stages in front of the three veils. The first stage is about the treatment of the veil of temperament. The substance of all is, that it is but necessary to spare the nature of the temperament as it is not possible to strip it of its nature, because of certain reasons. The first of them is, that by doing so a great corruption will follow, as you have known that the link between the people depends on their needs. If the needs are wanting then that link will also be wanting.

The second stage is, that man will not obey it at all, as human individuals are not of one and the same constitution. If they will be forced to get

out of it, they will not be able to do that, and besides, the object of the Law will not be achieved. The third stage is, that the rank of prophecy which is to bear resemblance to the Divine man will not help in this way at all. Thus, the plan here is, to purify the temperament and make it depend on such requirements as may not disturb the faith. All what the temperament does not require may be placed in degrees, which may be fulfilled by following the middle course. For example, in relation to food and drink, it is permissible to have from them the pure and the delicious. In the case of marriage it is allowed to marry the tender and the beautiful of the women. Even jealousy is permitted in a number of forms and the anger likewise is allowed at numerous places. Similarly, arrogance and violence are conceded on certain occasions. Thus, for every requirement of the temperament a proportionate share, not the crushing one, is allowed, so that, the need which is agitated in the mind of man may be fulfilled.

There are two ways to prevent the oppression of the temperament, intellectual and practical, external as well as internal. As for the intellectual, there are certainly some preliminaries accepted by all the intelligent by which the temperament is subdued during excess, and there are reasons for that. The first one is by which reason is moved and then it goes out of the predication of the temperament. We have already made it clear that pure temperament accepts the movement of the reason whenever it occurs; the temperament is then subdued accordingly. The second one, as we have mentioned, is that the predication of the temperament cannot prevail upon the heart till the spies of the brian have concealed their love and longing for it. Thus, when sciences appear in the faculties of the brain and it perseveres in remembering them, then its love increases according to the extent of perseverance. The third one is, that when the preliminaries are comprehended repeatedly, certain state is occasioned which is exiomatic. When this state resembles the great man (Insān Akbar) and makes an impression upon the mind even though blended with letters, imagination and actions of the members, it benefits in particular like antidote in relation to poison.

The courses followed by the prophets have differed in the fixation of these preliminaries. Prophet Abraham adopted the preliminaries which

gave rise to the unity of God, the rejection of polytheism and the establishment of various forms of worship. The Prophet Moses joined with them some other preliminaries which gave rise to the fear of God and thus, chose to remind people of the days of God when the disobedient were to be punished in. The Holy Prophet Muḥammad joined with them some other preliminaries which occasioned the state of annihilation from the world and freedom from it after death. He, therefore, chose to remind people of the destroyer, of the sweet things of life (death) and of what is to follow after death. In short, the example of these preliminaries is like that of a cudgel by which is supressed the temperament and its fury is removed. However, it is but unavoidable for teacher to teach good to keep this cudgel alive and strike the temperament by his tongue and Book whenever necessary.

As for the intellectual and the external, the teacher should look at all excesses of the temperaments during anger and love. Whenever he finds any excess on their part he may correct it properly so as to keep the man away from what he was determined upon by his temperament by awarding punishment, such as, stonning, flogging, cutting of the hands and feet and by reprimanding him verbally, or take some other effective steps.

As for the internal, certain exercises are necessary to be undertaken. These exercises, if performed by people, are named as expiations of their sins, to be continuously accompanied by other exercises necessary for them, such as, keeping of fasts with breaks and undertaking distant journeys to receive the blessings of the holy persons, and such other acts of virtue and goodness.

As for the veil of custom, the rule for it is operative in two ways. One is, that man may persevere in vairous forms of obedience adopting it as a custom not to disobey it, this is practised by the ordinary, the celebrated, the busy and the free equally for certain reasons. The first is, that when man opens his eye on a custom, his eye does not fall but on the customs which are a proof and a necessity for the reality of faith, as it becomes a help for him and not against him. In the second case, you come to know that there are many benefits in worship. The greatest of them are the benefits which necessarily join the reality of the faith, repel

the evils and the punishment of the grave, of the Day of gathering and of the hell-fire.

Men have not the same degree. There are the intelligent among them, the religious ones and free persons. If the message of Islam is correctly conveyed to them, they will practise it and persevere in it, even those who have not fully investigated the realities, nor had found an opportunity for such investigation. Similarly those who are busy in their works, hesitating among themselves, will not go round it (message of Islam) if there had been no such custom. The third one is, that the projection of the principle of the unity of God for all times is extremely difficult; it is an intuitional state which could hardly be understood except by a few persons. If there had been no such custom, it would have been abandoned and the purpose of the conveyance of message would not have been achieved.

The second one of them is, that man may look at the custom. Every custom in which there is polytheism and opposition to the universal expediency connected with socio-economic development and nearness to God should be given up completely. Every thing which provides for exaltation of the command of God and His signs and promotes the establishment of socio-economic development must be followed very strictly. Every thing which is allowed and is free from these two qualities, is allowed to be followed but without any obligation, it should be mixed up with the memory of God, His exaltation and the socio-economic development.

In short, custom constitutes a great pillar and a great veil as well, and the law is fixed in the light of it. Thus, no one gives up custom but the intelligent who has adopted a demonstrative proof, with which is filled up his intelligence and then the form of custom has been cleared away from him. A silly fool who is dominated by immorality is not to be taken into account. Had there been no customs, they would have followed the temperaments like animals and slipped away from the perfection of man, they would not have been distinguished by a portion of intelligence.

When the teacher of good to men is sent from his Lord and an aspect of the Great man is reflected on the tablet of his heart, then all the human beings are joined to his knowledge and his perfection like a single connected chain. He chooses a plan where he considers the forms of all people, near and afar, minor and advanced, male and female, the repute-less and the celebrated, as if, he sees them from afar and envisions the coming generations, the regions and the districts. He does not make obligatory what is difficult for them to practice or which may perplex them. It will not be based on an obvious thing or what may be found only by the most intelligent. With this consideration in view, it is made necessary in a fixed law to take note of the rules of the practice to be followed by obligation and the true custom which God has made necessary for the heart of the teacher of good for men. Thus is to be followed the practice by everybody both in pleasure and pain as a common regular rule. He who disobeys should be severely reprimanded.

The reason is, that he who opposes is caught up between two things. Either he is a shameless one fit for rebuke or he is disobedient having no intelligence at all and not having the position to receive wisdom from his God. Both types of such persons are fit to be rebuked and disapproved of. Or, the teacher is sent by God for the establishment of a just practice according to those customs, characters and to socio-economic develop-ments at that time. God is powerful to execute His order. No one can prevent Him from the establishment of His order.

Another reason is that permission based on the just excuses of the people is necessary. He may then look at the principle of the religion, retain what is unavoidable and set limits and effect changes wherever necessary. The third one is, that every injunction runs round a secret cause, it is therefore better, there may be an indication for it, then the injunction may be established where those indications are found.

As for the bad knowledge about God, it is of two kinds. One is, that man is unable to fathom the gnosis of God and that of His attributes. They transcend the intelligence of human beings, as they are after all the human beings. The plan for it is, that man should not be obliged to possess this kind of knowledge, what will suffice is singing the praises of

God, confirming the existence of God verbally, that He is not a human being and does not possess any of his properties and confirming His perfect attributes. Besides, he should say, that His attributes do not resemble our attributes in any way but in a way we have praised Him. For example, His anger returns to the confirmation of His sacred beauty and splendour. This kind of knowledge is, however, ingrained in the nature of people as we have mentioned before.

The other kind of bad knowledge is that man is not able to free his mind to be able to confirm the establishment of the Necessary and His attributes and of His transcendence from the human defilements. Nor can he know any other than the Necessary but that the belief in the deification and the sacred superiority for Him creeps into his heart even though he may not perceive this due to the occupation of his heart with its obedience to the temperament and the customary sciences, and because of the want of his independence in giving a decisive judgment. The truth about it is that the conviction and the decision on which the law is based are not such as reached by man with the aid of rational proof as they have no value in the law. Only those people are satisfied with them whose perceptive faculty is defective and whose faith is incomplete. But the Law leads to the memories of the Book of God and the companionship of the pious, bringing in its wake an aspect that flows on the Nasama and completely rejects what goes against this knowledge. In the law, the incomplete knowledge which bears no link with the Nasama is simply a tale like other tales of the mind. It is a mere doubt and a speculation even if the rational and the analogical judgments lead to it. It is this doubt by which God has described the infidels and has narrated to us the story of the two persons in the Sūrah Kahf.

The plan about it is to subdue temperament by moderate excercises such as keeping fast, staying in mosque, offering prayer and guarding against the collecton of the matter which it may not be possible for the heart to disobey when it is excited. For example, stomach which when overfilled, may be treated by hunger. Similarly, semen which when filled up, may be treated by marriage and the brain when filled up with confusing forms and conflicting tales, may be treated by cutting it off from all such things and also from the companionship which give rise to such

confusion, by lowering the eyes and subduing the intellectual faculty by breaking its link with the tangible objects. In this way, the attention of the perception towards what is not tangible will be strengthened even though by way of transcendence, glorification and sanctification. He will then intend by perception and this perception will become strong to an extent where virtues of honesty and other characters will obey it. If you investigate carefully the ranks of people, then perhaps you may come across a man caring little for what he knows, for not having paid attention to it. The treatment of it is, to remember God much by tongue and heart. At that time, his connection with the tangible will be broken.

OBJECTS OF LAW OF THE HOLY PROPHET

The first thing which is necessary for one who wants to go deep to examine the Law of the Holy Prophet is, to know that, the prophet was sent with the upright religion (Millat Hanīfī) to set aright its crookedness, reform the changes made in it and to spread its light. Thus, before going deep into its details, there may be investigated the accepted priliminaries on which the upright religion is based. Similarly, let there may be accepted objects and forms which have been inherited by the followers of that religion. For the principles of the objects intended by the Holy Prophet in his law, nay, intended by God Himself, to manifest through his tongue, there are certain matters as follows:

1. *Reformation of the second phase of the socio-economic development.*—This phase was current among the Arabs in particular and among other peoples in general, but the injustice and crookedness had set in it. The Holy Prophet set it aright and cleansed both the Arabs and the non-Arabs of that evil. He did this by considering the degrees of human properties and the experimental sciences, mixing them with the acts concerning veneration of God. He started afresh the departure from astronomy, natural sciences and the religion of the Magians. From this, certain things were achieved which were the pillars of this phase. He made it obligatory on everybody to follow it and made its abandonment equal to denunciation of the upright religion itself. There are other things which constitute its supplements and complements, and render it fair and fine. He liked them, and encouraged his followers to adopt them but without taking them as binding. There were other things which could abolish that phase, and therefore, he forbade them from pursuing them and urged his followers to give up such things. There were certain things which were the indications of abolition of the phase or lead towards such a consequence making it defective. He, therefore, disapprov-

ed them. Certain other things were free from these defects and he allowed them. He looked at the matter of corruption and completely rooted it out: he looked at their quarrels and disorder commanded them to desist from them.

2. *Reformation of the customs.*—He made his people to lend support in paying attention towards God, and made them useful for the multitudes of people, rendered them broad-minded, not narrow-minded and injurious to the masses.

3. *Establishment of the third phase of the socio-economic development for exacting justice and restoring due right to the rightful.*—He checked the people from making mischief and arranged for the settlement of their disputes and quarrels, he launched a holy war against those who made mischief on the earth, who wronged the people and caused devastation. He paid attention towards the manifestation of the signs of God, His religion, and also towards the suppression of infidelity and transgression. He commanded people to do good, prohibited them from doing evil, and encouraged them to spread religious knowledge. Besides, he preached the people and reminded them of the consequences.

4. *Bringing out the upright religion and making it prevail by the establishment of the fourth phase of the socio-economic development.*—And this was to be done to an extent that no one may be left on the surface of the earth outside it, the upright religion to prevail in such a manner that none is able to rise against it, and people may be turned into one of the three groups. Either they are believers, obedient to their Lord outwardly and inwardly and have adopted the upright religion secretly and openly. Or, they are weak in faith, obedient outwardly and unable to go out of its order in any way. Or, they are infidels, who humbly and with humiliation pay the poll-tax. The upright religion should subjugate them as the animal is subjugated, and employ them in cultivation, harvesting and thrashing as the oxen are employed for these works.

When this prevalence becomes like the one achieved by Alexandar and others of the caliphs who established the fourth phase of the socio-economic development, and in addition, the prevalence is intended for

lasting supremacy of the religion in its original state for all times to come, with the supremacy remaining complete and vigorous then some ways are to be taken note of. One way is to wipe out other religions and reduce them to nothingness, with the people restrained from paying attention to them. The other way is, that the adoption of upright religion should be made obligatory for the people and they should willingly agree to the will of God and His pleasure. If we take it for granted that there are some Jews and Christians still adhering to the upright religion, they have not mixed anything in it, and thus, it is not necessary for them to enter the religion brought by Muhammad and adopt his religion and acknowledge his mission for their perfecting and drawing near to God, even then it is obligatory on them to accept Islam from the other side. And that side is, that when God intended to bring the upright religion by the fourth phase of the socio-economic development and is pleased with it, then any diversion from it amounts to His disobedience, opposition, curse and deprivation from His mercy. Besides, the obedience to the religion of Muhammad is not to cause any corruption of the religions and the tradition whatsoever. The pleasure and the approval of God is therefore confined to the obedience to the religion brought by Muhammad and to the open acknowledgement of his mission.

5. Opposition to the upright religion should be completely cut off so that, it may not be possible for any one to behave unmannerly in relation to God, His messenger, His Book and His religion, severely or lightly. Nor he may be enabled to change a subject and upset the legalised in any way. Nor he may have the courage to call God by a name opposed to His transcendence. Nor he may be allowed to invent the aspects of polytheism or neglect the signs of God or mix up other religions with this religion. These are the things which the emergence of the upright religion has made obligatory by way of the fourth phase of the socio-economic development. That is the object of God, His intention, His pleasure and His approval in the present times. (Namely, that Islam and the Muslims should become the greatest international power morally and materially, invincible and undefeatable).

6. Man may be brought to benevolence by over-throwing the three veils in a way we have explained in the chapter on Law, and by acquiring

calmness, urging and encouraging himself to what benevolence requires, towards the achievement of the position of the companions of the right-hand side.

7. Delivering people from the second evil. by opposing devil's seduction and abstaining from what suits it, and by responding to the inspiration of the angel and adopting aspects suiting it. He may know these aspects in their actuality; he may also know various forms of inspiration, insinuations and machinations of the devil and the lower-self and be aware how to get rid of them. He must work for the spread of the signs of God, and their veneration, as also for suppression and removal of the signs of polytheism, transgression and hypocrisy.

8. Delivering people from the punishment of the grave, of the Day of gathering and of the Hell-fire. In this way may he be able to know the events which are to take place and their causes as well, and may therefore chastise people for them. These are the principles of the objects underlying the law. Even though these objects are attributes set in order outwardly, you make them actually the causes round which move the injunctions. If they do not appear to be set in order, their necessaries and indications may be looked for. By necessaries I do not mean the intellectual ones but rather the customary ones, and by the indications I do not mean indications based on the thorough investigation but rather the most probable ones.

In short, you cannot become a juris-consultant in religion till you know these objects and their manifestation with some purpose, you must know the causes behind the injunctions and their relation with the objects. When you have acquired this knowledge, you become the bearer of the religion in its proper dimensions. Then is said about one like you that "when God intends to do good to a man, He makes him a juris-consultant in the religion". The Holy Prophet said that he was sent with a Samḥat, Ḥanīfī, Baidā' religion. You already know what the reality of Hanafi is. Samhat, is connected with the outward of the command and is not based on deep thinking, and the assumption that there exists permission for every reasonable excuse and there flows ease from every difficulty. The monkish life and the hard worship, are abolished. As

regards the Baiḍā', it is clear in command. No body is put in doubt about the causes and in referring them to their objects. In this book we have presented to you the problems we have come across. Do not entertain doubt about any of them. We have given explanation of the principles of the law and their consequences as a free gift, and in case of all to which the pen could pull us, have we attributed to their causes and objects, you, therefore, be fully attentive to your affair.

PRINCIPLES OF RELIGION

One of the principles of Muhammad's religion is to control the entry into the upright religion and to link its profession with the acknowledgment of the unity of God, His transcendence over all defects, and His characterisation by the praise-worthy attributes. Besides, the rejection of polytheism in relation to Him in worship, in asking for help, in remembrance, in sacrifice, in vows and oaths are also the principles of this religion. It has made it necessary to believe in His transcendence from having a son, wife, making mistakes and showing forgetfulness, inability, ignorance and injustice. The transcendence of His names necessitates His freedom from every defect. The Holy Prophet has said that "God has ninety nine names, he who counted them will enter Paradise". By counting is meant the understanding of their meaning, the acknowledgment of the establishment of those meanings, and acknowledging the mission of the messengers, the revelation of the Books and the existence of the angels. It has made them free from the evil and enjoined upon us to behave with them (Messengers etc) properly believing at the same time in the Hereafter, as these both constitute the great byelaws of the religion. He who has not truely believed in both of them, has not gained any benefit by his profession of the upright religion and by his acknowledgement of what is from amongst the fundamentals of this religion and its principles.

When the Holy Prophet was sent for the establishment of the fourth phase of the socio-economic development, then there appeared various types of people in his religion. He, therefore, desired to make distinction between persons who professed the religion of Islam and other types of people. He made distinction between those who found guidance in

what he had brought and those who had adopted the religion outwardly without the faith having gone to the roots of their hearts. He, therefore, listed two kinds of faith as follows:

1. The faith round which the injunctions of the world move, such as the protection of blood-shed and of the properties of the people; this is made the pillar of the outward obedience. He said that he who ate from our sacrificed animal and offered prayer as we offered and turned his face towards the Qibla as we did, is a Muslim, is under the responsibility of God and His prophet. You, therefore, do not circumvent God in His responsibility.

2. The faith round which the injunctions of the Hereafter move, such as deliverance from punishment and achievement of high positions. Every true belief, pleasing action and excellent habit are made its pillar. It is a general name for the various forms of goodness. It grows and diminishes like a tree. It is said about a great, lofty tree, that the trunk, the branches, the fruits and the flowers go to make a tree. When fruit is plucked or its branches are broken even then it is called a tree. However, when that lofty tree is up-rooted and its origin becomes null and void, then it is no longer described as a tree. Similar is the case with faith, God has said "the believers are those whose hearts come in the grip of fear when God is remembered". What goes against the first kind of faith is named an infidelity and what is opposed to the second kind of faith is called hypocrisy.

Hypocrisy is again of two kinds. One is, when the faith is not established in the heart and, instead, falsehood and infidelity are established in it, while faith is there only from the fear of sword. Such hypocrites are lodged in the lowest rank of the Hell-fire. The other is, where falsehood is not established in the heart but the acknowledgment is also not strengthened due to the three veils, the veil of temperament, the veil of custom and the veil of bad knowledge about God. It may be that such a hypocrite is engrossed in the love of world, and denial of the truth and the remoteness from the belief in the Hereafter have crept into his heart while he may not be knowing it. Or, he saw hardships in Islam and thus disliked it. By his nature and in his heart he is inclined to the easy

way of life, and the effect of Islam on him is very small. He may have actually loved the infidels and that might have prevented him from raising high the word of God and joining hands with the fighters of Islam. Four qualities constitute the signs of this hypocrisy.

The first is that when such a hypocrite speaks, he tells a lie. The second one is that when he disputes with some one, he acts immorally. The third one is that when he makes a compact with some one, he bettrays him. The fourth one is, that when he makes a promise, he breaks it. The man who is fearful of being cast in the Hell-fire than to return to infidelity, who would migrate in the way of God, fight against infidels, show patience over hardships, persevere in sticking to the mosques and giving alms to the poor, is certainly free from hypocrisy.

It is among the principles of the religion of the Holy Prophet that he has made it obligatory on everybody to give up belief in the sooth-sayers, the astronomers and the naturalists, have no inclination towards them and to their sciences. He has also made it imperative to give up deep thinking about what has been established in the law, thus eradicating the likelihood of mischief and modification.

In addition, it is one of the principles of his religion that actions are judged by the intentions, the meaning of intention being that man may intend for the sake of God in establishing the unity of God, in the creation of the worships and in referring his needs to Him. He must fear the misfortunes and the trials of the world about which God has warned, he must fear the Hell-fire and have a hope for Paradise. He must imitate the law-giver, as it is plainly known that he has commanded obedience, and therefore all that he has commanded should be done, and all this for the sake of God only.

Another principle of his religion is, that both the lawful and the unlawful are clear and between them exist doubtful things. One who avoided the doubtful ones, is free from evil in relation to his religion. To give up what is doubtful is a confirmed practice. The doubtful is, again, of many kinds. One is, that the word may not convey the correct meaning and this results in three cases. The first is the matter for which the word is

specifically used. The second is the matter for which the word is not specifically used. The third is the matter about which it is not known whether the word used is correct or not. For example, the word 'safar' (journey) is used for the journey of the type which needs provision, steed and company; and obviously there are easily available to one who goes on journey. It is certainly not used for walking to the market or to the walls near the city. The case is thus mostly doubtful. From the word 'safar' what we understand by the necessity of the word is, carrying travelling provision, undergoing additional hardships and visiting a foreign land, just as from the word 'Yutum' is understood, poverty and the inability to work. From the essences of the word, we find that it involves going out and not returning the same day, as in that case it is just a suspension of the need and no journey. The essences of these forms are available but the ncessaries are missing.

One other principle is that the injunction should certainly be linked up with a cause which is an indication of the object established of surety. There exists a type of it where the object is not necessarily found. Just as, asking to be free of the purchased thing is connected with the change of the right of property. The object behind it is, that two kinds of the semen may not be mixed up, so that the relation may not be disturbed. A thing purchased from the child or from the absentee whose absence is prolonged is a kind in which the object is certainly not found. It is, therefore, one of the doubtful cases.

It is a principle of his religion, to reflect over the doubtful and speak about it with reason. Among the forms of the doubtful is what has come in the tradition about the dead man; that he will be made to sit in the grave and questioned. Grave will be widened or narrowed and the dead will cry. Similarly the narrations have differed with regard to the events in connection with the nature of the Day of gathering and the Resurrection and about the events which are to take place as to whether this event will happen first and that afterwards. There are about hundred narrations some of which have differed from the others in their giving account of those events. It is thus necessary not to speak about these and refer this matter to the Law-giver.

CLEANLINESS

Cleanliness is for man like a remedial food and is a natural requirement of the second phase of the socio-economic development. It certainly removes away the devilish aspects and instead acquires the angelic aspects which means the cancellation of sins and the recording of the good deeds. In cleanliness lies man's deliverance from the punishment of the grave and that of the Day of gathering. The punishment of the grave is generally given on account of the urine. Cleanliness benefits man by enabling him to give up bad knowledge about God. Thus freeing the self from impurity and the senses to collect. It benefits him in bearing resemblance to one who enters upon a great king. The Holy Prophet has established its limits in making it of two kinds. One is purification from impurity and the other is purification from excrement.

As for the purification form impurity, it is left to the people and to their habits. However, the Law-giver has to look into their customs, abolish the corrupt ones and correct the defective, as is the rule of legislation. From the purification results cleansing of the legal impurity. It is therefore, necessary, that the legal impurity be removed by water or by stones, but the use of both is better, as more suitable for the purpose. It behoves one who cleanses to pass excrement at some distant place and behind a wall. If he happens to be in an open field, he must not turn his face to the Qibla or his back to it, unlike when he is in a building, a house and in privacy. The reason is that it is easy for him in a open field to turn face to any side he may like while buildings are most probably an indication of the requirement of such facility. An open field is a clean place for prayer, as such, to turn one's face to Qibla or turning back to it is a bad thing. Prayers can be performed by the use of an aspect particular to it in a place like this this facility is not provided in buildings and houses.

It is not allowed to cleanse the anus from excrement at a place where people may feel injured by its defilement, such as, shadow of a tree, a place where people sit to talk, middle of a main road and a pool of stagnant water. Likewise, bath also pollutes water. One should not be satisfied but with wiping the body three times, this makes man more

clean. He should also take care of the odd number, as it is a number current in important affairs. He should not cleanse his body from screment with anything respectable and should not use his right hand, as it is usually used in the exercise of purification. Legal impurity is what involves filthiness repulsive for sound, human nature, such as blood. dung, wine, semenial effusion, semen and anything stained by wine.

The principle underlying purification from legal impurities is, that cleaniness should be acquired by their actual removal and the removal of their effect such as, the taste, the colour and the smell. Oh my God, but where is the difficulty. The semen even though coming out from the place of urine, is not like it in stinking, change and also because more generally it is thick. It is thus enough to rub it when it dries. It is sufficient to sprinkle water over cloth spoiled by the urine of a male child, unlike that of the female child, the reason being that the latter, when it possess the urine scatters and adds to difficulty. When urine were to dry up in the earth, no trace of it remains and the earth becomes pure. Similarly when enough water is poured over it, even its smallest remnant changes and the earth turns out pure.

Skin which stinks with freshness becomes pure by tanning. The dust of road is just overlooked. Wiping of the sandal is enough when filthiness just touches and is removeable by wiping. Where removal of impurity involves too much trouble, it is ignored. What type of water is to be used should be left to the custom of the people. When they consider it impure because of certain impurities it has to be taken as impure, and its use is forbidden particularly for cleansing purposes. When taste of water remains unchanged, and its colour too is the same inspite of what are called impurities, it is not to be considered impure, it is pure, and usable. When there occurs a doubt, two large jars have been set as an indication of water's being unaffected by the impurity from which deserts, maintain-tops, even water skins of the houses are not free. It is, therefore, that shaving of unnecessary hair and removal of dirt on every friday have been made a normal practice.

As for the excrement (Ḥadath), it is an ugly aspect, and the mind gets coloured by its ugliness, what passes out from the penis and the anus

and during sexual intercourse. It is an aspect which keeps man far away from paying attention to the Deity. Because sexual intercourse and menstruation hinder man from paying attention to the invisible and occur infrequently, full, complete bath, of the whole body is prescribed. Similarly what passes out from the penis and the anus is not so far removed from purity and besides is taking place frequently, washing of relevant parts, as required by the custom, is prescribed.

Man, however, is created upon love for dress, and dress to cover the body, not always to cover the face, hands and feet. It is so because, it is difficult to cover them, and this has been the custom as well in respect of cleansing them when one desires to come before kings. Such members of the body are face, hands and feet. Excuses of the people were also looked into and then modified by allowing ablution with dust. There are three kinds of purification.

As far the ablution, it has four pillars, and the condition of its soundness is the intention. Certain things are made as its complements by which is gained thorough purification. One of them is, the use of tooth-brush. The purpose is to cleanse mouth from foul breath and phlegm which corrupt the temper as well as the intelligence. The other one is, uttering the Name, and the wisdom implied in it is to support the intention by bringing the Name of God on the tongue. Another is snuffing water and ejecting it, and gurgling as well, as they (interior of the nose and the throat) are the places where the use of water on their exterior only will not effect their purification. There is the removal of the foul breath in it as well and of that of the nostrils which turn the common sense away from the presence of mind. It is said that the devil spends the night sitting on the nostrils of man.

Just dipping hands in water after waking up from sleep is disapproved; they are exposed to every action with the result that dirt and other impurities hastily collect on them. The law-giver has intended their complete washing three times, bringing additional purification, softenness and whiteness of the body.

While performing ablution it is required to give utterance to a known

supplication. One's self has two ugly aspects, one is practical which could be removed by ablution, while the other is intellectual which could be removed by a supplication. Wiping of sandals is permitted, because when a person putting them on enters into the interior they remain free of impurity. There is a frequent need for their washing, and wiping is prescribed to preserve the practice as far as is possible. One night and one day are fixed for a dweller and three days and nights for a traveller. It is a good, tolerable duration easy to observe. What passes out from the penis and the anus breaks the ablution because contact with an impurity creates a hateful aspect in the mind. When sleep is a manifest sign of passing out an impurity due to the losseness of the members of the body or by contact with the wife or getting cupped up, the ablution is prescribed just to complete the purification.

For both, the principle is to wash the members completely as it is a complete purification by which the removal of a major impurity is intended. The condition for it is the intention. First of all, the washing of hands and the removal of the injury such as semen are prescribed, because if it is not done, the impurity will flow over the whole body. Use of water in bath three times is, prescribed, as it completes purification and is also a tolerable limit.

In the case of a woman of menstruation blood may be followed by the application of the musk for certain reason, and the reason is that there is a property in the musk for bringing pleasure to the husband. It is ordered that whenever he was to eat or sleep he may perform ablution or take bath. The reason is, that by ablution and bath is not intended the removal of the sensible impurity, but the secret in it is, that by contact with the impurity, mind acquires a corrupt quality. Its treatment is creation of cleanliness to which there is a reference in the words of God. "God loves those who observe purity".

Impurity is again of two kinds, one is minor and the other is major, according to the Law and the practice as we have already mentioned. If one delays in observing major purity, then it is beneficial not to delay the observance of minor cleanliness. He should not remain lax for long in completing the wants with impurity as far as possible. The cause of

impurity is sexual intercourse both when semen comes out and when it does not come out, or sleep when semen and menstruation are passed out, as that amounts to plunging deep into a natural quality quite opposed to the angelic one.

As for the ablution with dust is concerned, it is not cleanliness which is intended; what is intended is, the preservation of the practice of cleanliness during prayer so that, the mind may not become attuned to its abandonment, and there may not appear laxity in respect of it. It is, therefore, that rubbing with dust was chosen, as earth is pure on certain occasions. Rubbing the whole body with dust in place of bath is not made necessary nor the complete rubbing of the five members in exchange for ablution is made obligatory, because the intention is retention of the practice. It is also necessary to set limits for excuses, and they are three. The first is absence of water, its unavailability where a person encamps, nor it is easy for him to reach water. The second is the fear of disease afflicting him, and harm resulting from the use of water; there may be a fear of death or the danger of the appearance of some defect in some member of his body he might apprehend that his existing disease will prolong or a fresh disease will take place if the water is used. the third is the fear of a severe cold as well.

PRAYER

Prayer is a great antidote, it fights against all the poisons which harm the spiritual health. It strengthens faith, drives away polytheism, repels evil and protects a person from punishment of the grave, breaking at the same time the veil of temperament and the veil of the bad knowledge about God. It benefits against misfortunes of customs. One who got a good share from it and avail of it with a good intention, he certainly achieved a clear success. A child should be commanded for it when he become seven years old and should be reprimanded for not doing it when ten years. The reason is, that maturity is of two kinds. One is maturity in the context of spiritual disease and health, and this is clear and established by reason only. The sign of appearance of reason is seven years while the sign of its completeness is ten years. The other is, the maturity relating to the injunctions of the world such as fitness for

holy war, penalties, retaliation and the compensation for and against him of what he does. It depends upon sense of reason and completeness of body. For that generally the sign is night pollution and the growth of hair below the navel. It is, therefore, that he may be commanded to observe prayer in the beginning of maturity, so that, he may be accustomed to it and may not be lax during the days of his maturity.

The condition of soundness of prayer is the intention, and the principle of its blend is the actions proceeding from the heart filled with faith in God, yearning after Him and veneration for Him and the perfect, complete invocations. It is, therefore, necessary to raise the cry "God is Great" in the beginning to strengthen the intention and sincerity. The establishment of an accurate action occupies the real, intuitional one. For that, it is made necessary to stand, bow and prostrate, as these are the three acts which give a proof of veneration. Prostration is repeated as it is an extreme limit of extolation, therefore, its repetition is suitable. The Holy Prophet intended to make the pillar easy, such as, standing, bending and prostrating, completely a new worship. He made a distinction between them by a foreign act such as a short pause between bendings and prostrations and it becomes like performing ablution to take care of prostration in the beginning. Similarly, the short sitting between two prostrations. For this is approved raising hands at the time of bending and rising from it. He intended that freedom from it may not be like that of a contrite or one who turns away. It is, for this reason that the last sitting has been prescribed: the prayer is concluded with the best words in which he says to his brothren "peace and mercy of God be on you". He has made imperative a comprehensive invocation which God has revealed to track people how they may call upon their Lord, and that invocation is the Sūrah Fātiha. He has established in every one of those modes a suitable remembrance which is quite clear.

When too much care is taken about it and its benefits become manifold, it is made a duty to be performed at fixed times. The principle is that a person is always awake and is busy in the fulfilment of his needs from morning to evening. Thus, the better and the easier way is, that the prayer may be prescribed after every one fourth of the day. In this way, the number of prayers is six. The morning prayer, the forenoon prayer,

the mid-day prayer, the evening prayer, the sunset prayer and the prayer of the night after the lapse of its one fourth or what corresponds to it. But there also, while prescribing them, consideration is given to the excuses of the people and to their occupations. A limit has been aimed at not to cause injury to the common man. Thus, the prayer of the fore-noon as an obligatory duty has been done away with. Sufficient time has been allowed in between these prayers, so that, it may be easy to perform them. A promise of goodly reward has however been held out to one who offers the forenoon prayer at its first time. He disliked bearing resemblance to the Magians who had fixed the times of their prayers by the rising of the sun, as the Law rejects mixing with them in their times and places. Friday has been excepted, because people assemble in the mosque and then it is necessary for them to pray at proper time and place. In the like manner, the sanctuary of Ka'ba is excepted for the signs of God and remoteness from ambiguity.

The truth is that the basis for fixing number of Raka'āt is inherited from the noble ancesstors whose sciences have sunk into oblivion, and it is not thus possible to know for certain as to what they actually were. But what looks to be the cause is, that the shortest prayer is of two Raka'āt. On that account, salutation has been prescribed at the end of every pair. The prayer should not be very short by which its object may not be realised, nor should it be very long the establishment of which may be difficult for the people, as they have so many other occupations to attend to. Besides, number of all the Raka'āt should be odd, as this odd number is taken care of in the sacred numbers. In addi-tion, every two Raka'āt should be counted a prayer. From this rule is deduced, that every prayer should be of four Raka'āt except the one prayer. Thus, the sunset prayers is composed of three Raka'āt due to shortness of time, while the morning prayer is composed of two Raka'āt, as the object behind it is reading of the Qur'ān; the reading of the Qur'ān in the morning prayer is witnessed by the angels.

The condition of the prayer is to acquire first, the complete perfect purification, so that, attention focussed on God may be in the best aspect and the objects behind it may be in abundance. Its condition is, to turn face to the Qibla, as it is but unavoidable to have attention in a

certain direction. Thus, the best form is, that it should be to the House of God which is a place of the pilgrimage for all.

Know that every act is cut off by entering into an act different to it, so that, it may be usually counted as a change of the place of prayer. It is for this reason that speaking or doing an act is prohibited. Besides, the condition of prayer is, that one who offers prayers must be clothed, as nakedness is a shame and an abject state. There are certain principles which form source of the rules of prayer. The first one is invocation and reading of the Qur'ān and choosing best positions and measures. The second is, the completion of what is intended by the prayer by many aspects, acts and invocations, expressive of veneration for God and an inclination towards His honour and respect. The third is, drawing picture of such aspects of a man who intends to meet and speak to the ruler, such as, standing before him with head cast down and also mentioning his praise before invocation. To carry resemblance to animals in their aspects while saying prayer is not asked, such as, spreading out legs on the ground as does a beast, pecking of the cock, kneeling of the camel and other such acts which are contrary to humbleness and impair beauty.

It is not proper to offer prayers at places which contain impurities, are unsafe, and where mind is not fully settled. To pass in front of one who is praying, who is busy in secret conversation with his Lord is a bad behaviour, and is prohibited. Where such prevention is difficult, a rod of the size of three fourth of a cubic foot should be set up. The same time a space of three cubic feet between the rod and one who is offering prayers. This is done to effect separation, so that, prayer may be established at first sight.

A certain form of prayer is prescribed just to support the principle underlying the objective. We have already mentioned that prayer is offered for two purposes, for the extolation of God and for fulfilment of needs. For example, at times, it is offered for the sake of rainfall, and sometimes when there is an eclipse of the sun and the moon. On certain other occasons it is offered for the removal of fear and to seek Divine favour.

At night, which is a time for recollection of thoughts better and when voice is at rest and distant from hypocrisy, the providence of God is caused to flow more profusely. The odd number is often noted as this number is customarily taken care of in every sacred affair. When existing selves corrupt man's spiritual constitution and rising from the prayer swiftly resembles an averse and contrite, opposed to honour, a prayer of two Raka'āt has been prescribed before and after the obligatory prayer. It has not been prescribed after the morning prayer, as the rule in this connection is to sit on the place of prayer after it is over right up to the forenoon prayer. This is how the desired object is achieved. It has not been prescribed after the evening prayer either, as that prayer time was current among the Magians.

The salutation-prayer of ablution and mosque has been prescribed, so that, the obligatory prayer after the creation of a full and complete aspect resulting from purification and staying in devotee's place may not necessitate any diversion from it, and so that, desire for good may be conditioned by an accurate action. It has also been prescribed for him who shortens his pryaer to make two additional prostrations for unmindfulness, and for one who reads the Qur'ān where command has been given to make prostration forthwith so that, this act may be like the act of one who hastens to carry the command of God into action, and like the act of one, who is blessed with a favour to prostrate for giving thanks, for repelling the punishment.

Now when prayer is one of the signs of God, it is made necessary to publicise it, this publicity is of two ways. One is publicity in the quarter and the other is the publicity in the city. As regards the first, it should be done by offering prayer in an assembly. The command for assembly began when Ma'ādh, may God be pleased with him, said, that he would surely stand for prayer, would bend and prostrate in the way the Holy Prophet had done. Thereupon the Holy Prophet remarked "Oh Ma'ādh, a good practice has been prescibed for you". The assembly is made obligatory and self-sustaining; however, anyone who finds difficult to be present in the assembly is excused. The most rightful person to lead prayer is one who is the most virtuous, because leadership in prayer is a part of the main leadership. Again, he may lead the prayer who knows

well reading of the Qur'ān, then one who understands it better and so on.

As people are busy and it is not easy for them to be present for the prayer at one time, call for prayer is established. It began to be given when people hesitated as to how they could convey the information of prayer to the people. They, therefore, suggested that fire may be kindled as an indication. The Holy Prophet rejected that suggestion, so that the matter may not be mixed up with what the Magians did . They then gave the suggestions of a gong but the Holy Prophet turned down that suggestion as well, so as to do away with the bearing of resemblance to the Christians in their prayers. Thus, they all dispersed undecided. Afterwards, what happened that 'Abdullāh b. Zaid witnessed a loud cry in his dream and narrated it to the Holy Prophet who accepted it and said that it was a true dream, and that it was an explanation of the publicity of the prayer indicative of the veneration and unity of God which were behind that publicity. Thus, the cry for prayers should be given at proper time, so that the information about it may be conveyed, and publicity is complete and more beneficial. Repetition of the sweet voice is prescribed, so that people can listen and also because it creates a sweet impression.

Standing has been prescribed to inform persons busy in their invocations and prayer in the mosque. The hearer should say what the crier to prayer says, as to complete the meaning of acknowledgment, and should say when the crier says "Make haste for prayer" that 'there is no power and strength but in God'. The reason is, that the crier to prayer calls people towards the prayer while the simple invocation will not benefit a person but only when he acknowledges the inadequacy of his power and strength in every action.

Then comes the Friday prayer. When it was difficult for the people to assemble every day, a day in a week was fixed for them. There is a good, tolerable space of time in it inherited by all the communities which professed the upright religion. Credit however goes to our lot as we have preceded them by the day of worship even though we remained behind them from the age the upright religion was given publicity. These are the

generous deeds accepted in preaching. You therefore think over this.

It is necessary that the Friday prayer may be established in a populated village as the truth behind it is publicity of the signs of God in the country. The smallest village is one in which live forty persons; but we are of the view that the leadership in prayer is of five kinds. The presence of the Shaikh-ul-Islam and every large assembly attended by all kinds of persons will be enough for the establishment of the Friday prayer. The deliverance of sermon is prescribed and that is meant only for Friday, as if, it is a substitute of the two Raka'āt and of every prayer established by many people, as it is one pair. On Friday, bath and application of scent is recommended, so that people may not feel injured by the ugliness and the bad odour. The commencement of Friday and bath are the matters known in the books of Tradition.

Because there was a festival for every people in which they gathered on one day, and as human nature requires adornment and decoration, God has prescribed for them two festivals in which they venerate the signs of God and hear the sermon. He, therefore, joined worship with habit. The first is to take place when the month of Ramadān comes to an end and the other is to take place on the day following the day of pilgrimage. Both are sings of God.

When it is difficult to perform the prayer properly and there is no way but to give it up as it disturbs the practice necessary to be obeyed. then every excuse, has been taken into consideration. For example, permission has been granted not to say prayers when one is sick, performance of ablution with dust is allowed when one is on journey or there is too much cold; and also is permitted to shorten the prayer, combine two prayers, give up the fixed prayers requried by the Practice, and to offer the supererogatory prayers on the back of the animal. A traveller is allowed to offer the obligatory prayer on animal's back when he is on journey as well as when there is rain. A sick person is likewise permitted to offer prayer sitting instead of standing, and at the time one is engaged in fighting he is permitted to give up turning face to the Qibla, and also when there is a plenty of work. In such cases hinting will suffice his bending and prostration.

When protection of the dead Muslim is like the protection of the alive one, then from levity, the protection of a person in a condition when he is alive and then diversion from him in a moment when he is dead should not be done. It is, therefore, made obligatory, that he should not be thrown on the open field to stink and turn into a corpse to be eaten by the beasts, but it is necessary to bury him.

The least form of burial is the ditch so as to hide his smell. The ditch may of the size of man. It is necessary, that he may not be thrown naked and stained with ugliness. The dead body should be washed three. five or seven times as the alive washes his body, and that he should be clothed as the alive are clothed. When the invocations of the alive benefit the dead it is necessary, that the alive may pray for him. The principle of burial we have inherited from the burial of Hābil, and his story is well known. The principle of prayer we have inherited from the prayer of Prophet Abraham for his father. There lies, however, another benefit in the burial, and it is the soul (airy spirit) which pervades its body. It joins the devils in case the body is set on fire. In burial, it remains occupied with the body and its faculties then continue to disintegrate with the disintegration of the body.

POOR TAX

Poor tax (Zakāt) is like a remedial food required by generosity and by which the community of the city is organised. By it is worshipped God as man hastens to make its payment as a necessity. It averts evils. extinguishes fire of anger of God, protects the giver against punishment of the grave and breaks the veil of temperament by removing the narrowness of mind. When man pays the Zakāt at proper place, it benefits him against bad knowledge about God, and his mind becomes free of the vile aspects; he is also benefited by paying the price for a slave's freedom. This has thus been made a part of the Law and is not to be disobeyed. It protects against the misfortunes of the custom and wealth which moves on from one hand to the other hand. It is for this reason that wealth is acquired normally of four kinds such as – cash, the standing crop, the quadruped and trade. The poor-tax is leveid on them only and not on any thing else. It is then necessary, that the poor-tax

is made obligatory on a somewhat large property, so that, it is not hard on the people to pay, it should not be levied on the so small properties making impossible its realisation. Its payment should be liable after the expiration of a certain period of time, neither too short nor too long one, so that its payment is easy, and the desired object is achieveable. It is, therefore, that the fixation of the share, the period after which it is,and its payment have been made obligatory.

The quadrupeds, camels, sheep, oxen and cows – are found almost in every country. Then for every troop of camels, one she-camel is fixed as Zakāt. One cow is to be paid for every flock of the cows and one sheep is to be paid for every flock of sheep, to be one year old. People followed another tradition with regard to camels; they used to acquire the good breed for the flock, each one of them generally considered an ounce of silver. Thus, for an increase of five camels, one goat was fixed to be paid which in a way becomes like one fourth of the ten of them. A small she-camel is fixed for a small flock. The small flock of the sheep consists of forty sheep. What is below that number is not to be taken into account. A large flock of them consists of one hundred sheep. The small flock of the oxen consists of thirty oxen, as if, it is between the camels and the sheep.

As regards the standing crop, it means food grain and fruits, such as, dates and grapes. The share fixed for it, is five camels' load, as it is the minimum sufficient for a family. The reason is, that the least number of family members is three husband, wife and a child or a servant. People generally eat two pints of food. When one of them eats one pint in a year, it will be sufficient for all members of a family. The surplus will be used to meet unexpected situations and their daily subsistence. Payment in relation to crops watered without trouble by flow is one tenth and for crops watered with trouble, such as, by beasts which carry water to the fields one fifth is prescribed.

By cash is meant, gold and silver. When cash is the mainstay of a family's living and the sole means of all their needs, they feel injured more by spending it than by spending some thing else. As such, the least of the poor-tax namely one fortieth is prescribed for it. Its share is five ounces

of silver, as it is a sound and tolerable amount to suffice the smallest family. It is a complete practice. There is no harm in treasuring it. It resembles booty in some way, therefore five ounces have been levied on it as poor-tax.

As for trade, it means selling goods by which profit is sought. One fortieth has been fixed as tax when share is cash. The reason is, that trades cannot be actually fixed. The rule for them is the value of each, thus its share is fixed like the share of cash and likewise is levied poor-tax on it. To keep alive members of a family and its attendants for a year is a great blessing, and it is necessary to offer thanks by giving of alms every year. The time fixed for this is the Eid-day which follows the month of Ramadān. That is so because, it is one of the signs of God and requires self-perfection by giving alms and through purification process of fasting. Generally, five and a third pints is the amount of food in a village, and it is a sound limit, as it assuages hunger of the least number of a family by providing subsistence.

Recipients of poor-tax include the needy and those who work for the collection of Zakāt because this involves trouble and efforts, they are of eight kinds, such as, the poor, the destitute, the indebted, and the way-farers that is the travellers who have no provision to reach their destination. Then are included those held in bondage are to be freed and also the slaves to be self-ransomed, also the willing fighters, becasue they are the defenders of faith and by them is raised high the word of the community. Also are included those whose hearts have been reconciled (to truth), are week in their intention about Islam. There could have been apprehensions from their side if there had been no property, and the embracing of Islam by such people would not have been expected had not money been advanced to them. As it is a spiritual fight there would have been some danger from them, to dispel which zakāt money is spent. After the family members such as, the husband, the wife, the infant children and the slaves and relatives, the poor-tax should be given to those who are near. The sale of what is given as alms is disliked by one who has offered it, this act is not free from impurity and is considered to have made alms null and void.

FAST

Fasting is a great antidote; it strengthens the faith and serves as a sound instrument for worship. It benefits against misfortune, punishment of the grave, and of the Hell, breaks the veil of temperament and brings a person to the door, Rayyān[1] The Holy Prophet has said, that fast is intended to keep people away from wants. It breaks the veil of bad knowledge about God fully by cleansing the intellectual faculties. Besides, when it is taken as a sign of God, it benefits against misfortunes of the customs. As it is applied as correction of the creed, it is imperative that it should be prescribed for a certain period of time, neither short nor long in which people may remember God, read the Holy Qur'ān, keep fast and give alms to the needy and poor. Since people cannot remain in this state for long, it is necessary, that fasting should continue for this much period only. When the whole cannot be achieved, a part of it will do. This is the meaning of 'fast is a shield.' When the affair of the faith is set in order in this way, it is correct to say that the devils are chained in the month of Ramaḍān, the doors of Hell are closed and those of the Paradise opened. The philosophy behind fast is, that during fast, a person refrains from three pleasures namely, the pleasure of eating, the pleasure of drinking and the pleasure of sexual intercourse. The fast starts from the early dawn and continues up to the setting of the sun. People have to give up lying, backbiting and vilification during fast.

To remain awake during night in prayer in the month of Ramaḍān is good, because the fast is a shield. It is thus necessary to actually make it shield and a way of one's perfection. It is also desired to break the fast when the time comes, and not to delay it beyond early dawn. people have been prohibited from keeping fast when there is a doubt about it and also from the continuation of it so as to keep the Law secure from being mixed up with the other religions. Likewise, they have been rebuked for going to extreme, as the Law is certainly to be preserved against every excess. The beginning of the month of Ramaḍan is known by the sighting of the new moon, or when thirty days of the month of

1. Rayyan is one of the doors of paradise reserved for those who observed fast.

Sha'a bān are over. The reason is, that the calculation of an astrologer carries no meaning in the Law. Its foundation has been laid on the common course current among the illiterate, which the Arabs were. When places of rising of the sun and the stars are different then the calculation is to be arrived at in its own way. The reason is, that the Law is not based on deep thinking and the investigation carried in the countries, because that would involve trouble.

There is one night in the month of Ramadān, the night of power (Lailatul Qadr), in which a door from the angelic world is opened to this world. The Holy Prophet had seen it in his sleep, but then forgot it. However the dream of the companions agreed on its being in the last ten days of the month. Staying in the mosque (I'tikāf) is like perfecting the meaning of shield, protecting against evil, praying for the purpose of acquiring resemblance to the Divinity, for paying full attention to obedience of God and for being ready to find the Night of power. He who stays in the mosque should not go out of it without an unavoidable need for example when staying becomes difficult for him. He should not enter into sexual intercourse with his wife, so that, the significance of staying in mosque is achieved.

The traveller and the sick are permitted not to keep fast and instead to fast afterwards. A person whose recovery from sickness is not hoped, is also permitted to give up fasting. Similarly, pregnant woman and one giving suck to a child who feel apprehensive about children are exempted from keeping fast, they are advised to spend two pints (rites) generally sufficient food for the poor of a village, as a substitute of the fast.

He who dies and there was a fast due to him, then let his inheritors complete it on his behalf: because the action of the inheritor, is shifted to the dead and for that due consideration is paid by the law in the best way. He who violates the sanctity of the signs of God by entering into sexual intercourse with his wife during the month of Ramadān should redeem that wrong by repentance and the observance of purity. In this behalf fast for three days in each month is established as a practice, so that every month has a share of this obedience. Also has been desired fast on the tenth of Muharram, a practice of our noble predecessors and an inheritance left by the prophets.

PILGRIMAGE

Pilgrimage is one of the signs of God. The prophet Abraham worshipped God in the Ka'ba. Those who came after him followed his practice. The longing for God is rightfully fulfilled in the performance of Ḥajj. Besides, it is a sound and healthy excercise, pilgrim having to leave his property and family for some time. Further more, by its performance, a vision of man's disappearance from the wordly life to the Hereafter is visibly drawn. The purpose behind it is, to educate people for good on the lines of the last two phases of the socio-economic development, and therefore it became necessary, that a place of pilgrimage may be fixed for the people. And it is the House of God in which are found His clear signs, and it is a legacy of the prophets. The reason is, that the pilgrimage is a requirement of man's in-born disposition, thus they must have a place like the Eid. If the pilgrimage to the House like this had not been performed as a part of the Law, people would have followed their low desires and gone astray.

The Holy Prophet made no addition to the rites of pilgrimage but only effected reformation where corruption on account of changes, had taken place during the Days of ignorance. For example, they would say that whosoever had put on the pilgrim's garb and then entered his house by its door, he certainly violated the oath. It is, therefore, that this verse was revealed "There is no good if you come to your houses from behind their backs." They also had the habit of recounting the merits of their fore-fathers at the end of the pilgrimage ceremony. In addition to that, there was the pride of the Quraish who did not descend from the place from where rest of the people descended. Besides, they described performance of 'Umrah as the most immoral act during the days of Ḥajj. They also said that when the trace was erased, the ulcered animal would be cured and the month of Safar is ended, then only the performance of 'Umrah is allowed to him who had decided to perform it, and such other changes which the people of the Days of ignorance used to take into account.

The performance of Ḥajj is made obligatory on him who possesses the required power such as the needed provision for such a journey, a beast

for riding, money to be left behind to meet the expenses of the family and the safety of the way. Woman intending to go for Ḥajj can do in the company of a person with whom her marriage is forbidden.

The pilgrimage is a detailed prayer. He who likes may make it brief and he who likes can make it lengthy. Putting on the pilgrim's garb amounts to the declaration that "God is the greatest", and it is a picture of sincerity and veneration. The performance of bendings, prostrations and standings are like a detailed worship of God. Running between Ṣafā and Marvah and the circummbulation of the Ka'ba is like one's spending his life for God. The shaving is like going out from the use of perfume and bad smell. There are, however, limits, timings and manners fixed for the pilgrimage rites by which their meaning is completed. You, therefore, refer the details given in the books of Tradition and take note of the secret we have explained to you.

One of the signs of God inherited by the Arabs is the observance of the sanctity of the sacred city and of the sacred month. The Holy Prophet preserved the original condition of both and prescribed that the Protection of the Muslim is established in every city and in every month but that it is more complete and confirmed in this city and in this month. The protection of one who is hostile to the Muslims is done away with in every city and in every month. The reason is, that mischief-making causing disorder in the word of truth and expelling the followers of the truth from their dwelling is more serious and oppressive an act than the violation of these sanctities. God has rebuked the enemies for their mischief just to maintain the veneration of His sanctity, thus the abolition of protection for them was not cared for; as violation of the sanctities calls for retaliation. Every people have their own pilgrimage rite and our rite is to respect and venerate the House of God.

LITANIES

Remembrance, invocation and reading of the Qur'ān are a tried antidote. They strengthen the faith, help in the acquisition of benevolence and serve as a sound instrument for worship, completely tearing the veil of bad knowledge about God. It benefits against trial and is very useful

in averting the punishment of the grave. As it is made a sign of God, it benefits against the resultant misfortunes also. As it is aimed at organizing the affairs of the community, it has been made necessary to fix limits and times for it and also put accurate words to convey correct meanings. Ten ways are prescribed for the utterance of these words which we have already made clear to you. If you so like you may refer them. Hours fixed for it are the morning, the evening, rising from the sleep, while going to bed, after the prayers, during the performance of ablution, at the time of difficulty, when one becomes angry, at the time of fear of misfortunes, while riding the beast, entering the house, going out from it, rising from the gathering, at the time of eating and drinking, and going to one's wife.

In short, the invocation is of three kinds. The first one is, to worship God and bow before Him. The second is, desire and pursuit of good works of this world and of the Hereafter. The third is charming and the repelling of misfortunes. The Holy Prophet was sent to the Arabs who were charming their devils. He, therefore, removed the sickness of their habit and changed that charming into the unity of God and holding fast to His light. The most important matter according to the Law giver is to mix it up with one or the other form of litany. The Law giver prescribed that the daily share of the believer from the litany should not be less than one hundred utterances. 'There is no god but God, God is the greatest, there is no god but God alone without any partner" is one form of the litany. This may again be joined by the praise of God such as "there is no god but God" for strengthening that litany and making it effective and for arousing the self from the drowsiness of neglectfulness. It would be better if he perfected the litany every time with the blend of good works (Bāqiyāt Ṣāliḥa) or with some of them. He may praise God with these words uttered one hundred times "Glory be to God and praise be due to Him", and to add to them the words of exaltation far better.

The way of questioning is, that the question may be carefully decided first, so that, the desire may become actualised by which the object aimed at may be achieved. He may raise his hands in invocation and then wipe his face with them, thus drawing a picture of the desire coupled

with the drawing of good omen. The invocation of a Muslim for his brother in faith in absentia is generally accepted because of its being free from hypocrisy. The recitation of the Qur'ān even though only slightly at the time of going to bed at night is liked very much, and also during prayer after mid night. The reason is, that the first is the furbisher of the Tablet of the heart against corrupt occupations. The second is a pavement and the seizing of an opportunity before the confusing occupation may come to settle in the mind. The sweet and orderly reading, observing the pauses at the end of every verse and weaping and sham weaping are prescribed, as that is more effective in polishing the mind and paying attention in this connection. Forgetfulness is, forbidden. Ending a litany in less than three utterances is disliked, as the person concerned will not understand what he is uttering. He is permitted to read any one of the seven readings of the Qur'ān. It is a facility provided to him. The reason is, that the Holy Prophet was raised among the illiterate; in them were both young and old.

FINE CHARACTERS

The Holy Prophet has reminded people of the fine characters and what is contrary to them. He has said that "God dislikes inability, it is thus your duty to be intelligent"[1]

"The believer cannot be stung from one and the same hole twice.[2] "The evil in man is in excessive stinginess and shameless cowardliness."[3]

"Two qualities cannot be found together in a believer, stinginess, and bad character."[4]

"The deceiver, the stingy and he who recalls the benefit will not enter Paradise."[5]

"The believer is an inexperienced noble, while the libertine is a deceiver, condemned."[6]

"Shame is a part of faith."[7]

"Shame is all good."[8]

"The generous is near to God, near to Paradise, near to the people and is away from Fire, while the stingy is away from God, away from Paradise, away from people and is near to Fire."[9]

"There is magic in oratory."[10]

"It is from the careless that he does an act at night and then in the morning God pleases him saying that you did such an act at night; and that he spent the night under the pleasure of his Lord, and that then in the morning God disclosed the secret to him"[11]

"God does not show mercy to him who does not show mercy to the people."[12]

"He is not forbearing but with a mistake, and he is not wise but with experience."[13]

1. Mishkāt Bāb al-Aqḍiy at
2. Bukhārī Vol. IV' Bāb Lā Yuldaqhul Mu'min.
3. Miskhāt Bāb al-Infāq.
4. Mishkāt Bāb al-Infāq.
5. Mishkāt Bāb al-Ifāq.
6. Mishkāt Bāb al-Mubāsharah
7. Bukhārī Vol. IV' Bāb al-Hayā'.
8. Mishkāt Bāb al-Rifq.
9. Miskhāt Bāb al-Infāq.
10. Bukhārī Vol. IV Bāb Inna Min al-Bayān.
11. Bukhārī, Vol. IV Bāb Satr al-Mu'min.
12. Mishkāt Bāb al-Shafqat; 97, 2; Mn. 43, 66
13. Mishkāt Bāb al-Hadhar. T. 25, 86

"The good guidance, the fine behaviour and moderation are one part of the twnety five parts of prophecy."[1]

"God is kind and thus loves kindness."[2]

"The kindness will not be found in a thing but that it decorates it and mars the thing from which it is taken out."[3]

"He who walks haughtily and speaks in a rough manner will not enter into Paradise."[4]

"Love your beloved slowly, may be he becomes loathsome to you one day, and hate him who is loathsome to you slowly, may be he becomes your beloved one day."[5]

"Religion is advice."[6]

The Holy Prophet has drawn attention to the calamities of the tongue and the heart. He has said that "It is better that man's belly is filled with the purulent matter than with poetry[7] "Shame and inability are a part of faith"[8] "Bad morals and exposition are a part of hypocrisy"[9] "Abusing the Muslim brother is an immorality and fighting with him is an infidelity"[10] "From you, the most dear to me on the Resurrection Day is he who is most excellent of you in character and from you the most hated to me is he who is worst of you in character".[11]

1. Mishkāt Bāb al Hadhar.
2. Bukhārī 79, 22, Vol. IV, Bāb MIF Fil 'Amr.
3. Mishkāt Bāb al-Rifq Wa Al-Hayā' Mn 45, 70
4. Mishkāt Bāb al Rifq Wa al-Hiyā' Mn. Ahi Dā'aun 40. 7
5.
6. Bukhārī Vol. I, Bāb Qaul Al-Nabīy al-Dīn
7. Miskāt Bāb-ul-Bayān Wash shire.
8. Mishkāt Bāb al-Bayān
9. Mishkāt Bāb al-Bayān
10. Bukhārī, Vol. IV, Bāb Ma Yunhā Min al-Sabāb
11 Mishkāt Bāb al-Rifq.

"You must find the talkative, garrulous and the proud, the worst of people on the Day of Resurrection, having two faces, coming to some persons with one face and to others with the other face"[1] "The back-biter will not enter Paradise".[2] "There is a man who continues to speak truth and chooses truth till he is written before God as truthful, then there is a man who always speaks lies and chooses lies till he is written before God as a liar".[3] "Do you know what is backbiting? Backbiting means that you mention your Muslim brother in a way he dislikes. It was asked if that thing was there in my brother which I am saying? Thereupon the Holy Prophet replied, if that thing is there in him what you say, then you have backbited against him and if that thing was not there in him then you have slandered him"[4] "When man lies, the angel draws away from him a mile due to the stinking of what he had said."[5]

"The believer cannot curse others."[6] "Do not doubt your Muslim brother, do not jest with him and do not give him a promise and then break it up."[7] "He is not from us who fought for party-spirit. When he was asked what is the party-spirit? The Holy Prophet replied that you help your people inspite of their injustice."[8] "Beware of suspicion, as suspicion is the most false news."[9] "Do not spy, do not grudge one another, and do not hate one another and do not turn your backs upon one another."[10] "Beware of jealousy, as jealousy eats away the good deeds as fire eats away the sticks."[11]

1. Bukhārī Vol. IV, Bāb Husu al-Khulq
2. Bukhārī Vol. IV, Bāb Mā Yukrah Min al-Namīmat.
3. Bukhārī Vol. IV Bāb Qaulullāh Ta'āllā.
4. Mishkat Bāb Ḥifz al Lisān
5. Mishkat Bāb Ḥifz al-Lisān
6. Mishkāt Bāb Ḥifz Al-Lisān
7. Mishkāt Bāb al-Muzāh
8. Mishkāt Bāb al Mufākharat
9. Bukhārī Vol. IV Māyunhā 'An al Taḥāsud.
10. Mishkāt Bāb Ma Yunhā 'An al-Tahāsud
11. Bukhārī Vol. IV Bāb al Ḥadhar Min al-Ghaḍab

"He is not strong who overthrows, but the strong is he who controls himself when he is angry".[1] "No one will enter into Paradise in whose heart there is a small particle of pride. Thereupon a man said that man likes to wear splendid garment and put on fine shoes. In reply to that the Holy Prophet said that God is beautiful and loves beauty."[2] "Don't be parasites, to say that if people did good to us we will also do good to them and if they wronged us we will also wrong them, but you accustom yourselves in this way that if people did good to you, you also will do good to them and if they did evil to you, you will not wrong them".[3]

"Abstinence in the world does not lie in rendering the lawful unlawful and not in wasting property but the abstinence in the world lies in this that, what is in your hands may not be more reliable than what is in the hands of God and that the reward accruing from the calamity you were smitten by be more interesting to you than if it was removed away from you."[4]

"Abū Hurairah said, I asked Oh, Messenger of God, while I was in my house in my place of prayer, lo a man entered on me whose condition put me into wonder. The Messenger replied, may God have mercy on you, Oh, Abū Hurairah, there are two rewards for you. The reward of the secret and the reward of the manifest".[5]

1. Mishkāt Bāb al-Zulm.
2. Mishkāt Bāb al-Ghadub Wa al-Kibr
3. Mishkāt Bāb al Zulm
4. Mishkāt, Bāb al-Tawakkul.
5. Mishkāt, Bāb al-Riyā'.

The Holy Prophet was sent to the people who drew up contracts with one another, loaned and borrowed from one another, and transacted business among them. All this has been mentioned in the first Maqāla. The Holy Prophet allowed those practices to continue as they actually were, except the corrupt customs and such contracts in which there was a general harm or a great litigation. He rectified the wrong in them and purged them of corruption. Among such evil customs was usury. It was their habit to lend to the needy with the condition that he would have to pay the excess if the amount lent out was not returned by the fixed time. The borrower was already needy, so generally he could not pay within the fixed period. The creditor while asking for the payment would be very severe towards him. With the passage of time the excess amounted to the actual loan lent and in this way it went on increasng infinitely. They thus kept on quarrelling and fighting with each other and the poor borrower could not be rid of this torture. The Holy prophet, therefore, made usury unlawful. If the borrower could pay back the debt, he would return the original amount only. But if he could not make the payment, then in that case he was given a respite till his circumstances eased, or the amount borrowed was allowed to him as alms.

The Holy Prophet made the deliverance of food and money in the sitting in the case of exchange of money and food. The reason is, that cash is a thing which keeps on coming and going and is greatly in circulation. Thus, generally, delay was made in consequence of which the person against whom delay was made sustained damage. Food is also a thing that comes and goes and is needed morning and evening and one cannot endure without it. Thus when the delivery is not actualised in the sitting, then generally delay and quarrels take place.

The Holy Prophet was sent when the people were marrying and divorcing their wives and this has been mentioned before in the first two Maqālās. He allowed that practice to remain in its original condition and abolished the corrupt and the harmful habits and changed them in a suitable manner, as for example, marriage by compensation.[1] A man

1. Bukhārī Vol. III, Bāb al Shighār.

at that time marrying the daughter or sister of another man, would be under condition also to marry his daughter or sister in return. The Holy Prophet abolished this practice for certain reasons. One was, that nuptial gift was a necessary property the marrying women must possess. Their other bad habit was their engagement into temporary marriage. 'Āisha narrates that the marriage of this kind was in vogue in the Days of ignorance. The Law abolished it. The reason is, that the principle behind marriage is, that the man must have the complete possession of the woman without any partnership and the assignment of time. Allelse was debauchery. It is, therefore, that the marriage of the girls is made necessary, as otherwise there is partnership and the absence of protection in it.

Besides, there were also certain manners which the people followed. A hint to them has been already made. The Holy Prophet preserved the them intact. The decision in relation to them rested on the manners of the people dwelling in the towns and cities. He, therefore, deemed that thing as bad which they counted as bad, such as the eating of the swine and of the wild beasts, and mixed in those mannes the remembrance of God and the veneration of His command.

Similarly he paved the way for the giving of judgment, for the holy war and for the state-administration in a way it needs no further comments. The causes and the wisdom implied in them are not hidden from him who knows the universal rules. If God helped we may prepares quite a separate book on that.[1]

ADVICE

Oh seeker of truth, we have given you adivce in this book, take it as a booty and think over that. Never doubt, as it is a Divine knowledge with which God has favoured me and some of His servants, but many people do not know.

He who gave knowledge to the ignorant wasted it,
And he who refused to give it to the deserving did injustice.

1. Shāh Walīullāh did not live to prepare that work.

INDEX